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THE
MODERN TRAVELLER.

VOLUME THE SIXTEENTH.

G R E E C E.

Vol. II.

THE
MODERN TRAVELLER.

A

DESCRIPTION,

GEOGRAPHICAL, HISTORICAL, AND TOPOGRAPHICAL,

OF THE

VARIOUS COUNTRIES OF THE GLOBE.

IN THIRTY VOLUMES.

BY JOSIAH CONDER.

VOLUME THE SIXTEENTH.

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THE MODERN TRAVELLER,

ETC. ETC.

G R E E C E.

TRIPOLITZA.

THE plain of Tripolitza is the Yorkshire of Peninsular Greece. In travelling from Kalamata to the capital, in the month of March, Sir Wm. Gell says, "we had left Kalamata in a summer of its own, Mistra in spring, and were now approaching a second winter at Tripolitza." The town stands at the southern foot of Mount Mainalon or Mænalus, (now called Roino,) which, extending far to the north-east, bounds the western side of the plains of Mantinea and Orchomenos; a tract of country which even the ancients stigmatized as cold and wintry (*δυσχειμερος*).* To this very circumstance, however, the excellence of the Arcadian pastures was probably attributable." Sir William Gell cannot help expressing his wonder, "that any pecuniary advantages should have tempted the Pasha of the Morea to fix his court in one of the

* Pausanias in Dodwell. "The excellence of its pastures rendered it one of the favourite residences of Pan. It is not, however, to be compared with Taygeton, either for grandeur or for beauty."

coldest plains and the only very ugly spot in his dominions,"—"in a large, dirty, gloomy, ugly city, situated in the most uninviting spot and the worst climate possible." "It is sacrificing a great deal to circumstances," he adds, "to remain, during the winter, in a climate worse, on the whole, than Yorkshire during that season, while the sun is shining and the violets are blooming in the plain of Argos, only a day's journey distant. Perhaps no country presents such a contrast of climates in the same extent of territory as Greece.* I have, on more than one occasion, lived for some days at Corinth, suffering from the sleet and wind, to which its position is peculiarly liable, while from the hill above, the sunny citadel of Athens was seen shining bright under the splendour of a cloudless sky.*

Tripolitza (called Tarabolitza by the Turks) has been supposed to derive its name from the three ancient cities in its vicinity, Tegea, Mainalos, and Mantinea, from the ruins of which the Greeks imagine it to have been built.† Mr. Dodwell suggests, however, that it most probably occupies the site of the Laconian Tripolis, which was on the confines of the Megalopolitan territory, called also Kalliai by Pausanias. The first *coup d'œil* of the place, on reaching the rising ground before the gates, is

* Narrative, p. 161. This remark is sufficiently correct, taking into consideration the slight difference of elevation. The journey from Vera Cruz to Mexico exhibits a still more remarkable contrast.

† Sir William Gell says, "Tegea, Mantinea, and Pallantium." Tegea was at Píali, near the road to Argos, about an hour and a quarter, or four miles, from Tripolitza. Mantinea was on the river Ophis, at Palæopoli, distant two hours. The site of Mainalos has not been ascertained. Pallantium is at Thana, on the road to Leondari, distant about five hours and three quarters.

somewhat imposing, and with a setting sun, throwing the town into shadow, and lighting up the fine range of mountains beyond, rises to magnificence. "Ugly as it is," says Sir William Gell, "and ill-situated on a dead flat, without a single tree of any size, it has the air of a large city when viewed from a distance, being surrounded with a high wall in good repair, perfectly defensible against small arms, which are all that can easily be carried to the spot to be employed against it. I should imagine the wall to be about three miles in circuit, which would make it about the size of Athens, which contains 10,000 souls; but Tripolitza is entirely occupied with houses, while the wall of Athens incloses large tracts of neglected ground." The walls, which are of stone, were constructed, M. Pouqueville says, by the Albanians, not more than fifty or sixty years ago. There are six gates. The khan, he states to be the only solid edifice in the town: it is built of stone, and closed by doors well strengthened with iron, which at night were barricadoed with large chains. There is a magnificent lintel, which once decorated the principal gate of Megalopolis, as the inscription upon it attests; it is now part of a basin which serves to water the cattle. In the mosques also, are "many precious antique columns and inscribed marbles." The appearance of the Turco-Grecian capital in 1799, is thus described by the French Traveller.

"The seraglio, or palace of the Pasha, a vast wooden building, capable of containing 1,200 men, is at the north-eastern extremity of the town, between the gates of Napoli and Calavrita. It is, in fact, a sort of suburb, having its own particular walls and gates. Towards the middle of the principal street, which intersects the town from north to south, is the

bazar. This is divided into a variety of streets, and is shaded by planes and other large trees, upon which the storks build their nests very peaceably, although this is the place of public execution, those who are sentenced to be hung being suspended from the branches. Fountains extremely well kept, are to be seen all over the town, and every house has its well; but the water, which is at a small depth in the ground, is generally of a very indifferent quality. The town has no running water, except what comes from the mountains to the north-west: this stream supplies the public baths and the tanneries, but is commonly dry in summer. A canal from the south conveys the waters of another small river to the town, but the supply is by no means abundant. The Pasha, apprehensive of an invasion from the French, had ordered a redoubt to be thrown up to protect this canal, this being an object of the greatest importance.....There are four large mosques and five or six Greek churches, which are in a very ruinous state. The streets, except the principal one, are paved only in the middle, and are intersected by drains, which receive all the waste waters and ordure of the houses, and are extremely offensive: over them are many small bridges. Some of the rich and powerful Turks have very large houses, but the poorer inhabitants, driven into the streets which run along the ramparts, inhabit houses, or rather huts, with the roof for a ceiling; the fire is made upon the ground, and the smoke finds its only vent through the numerous vacancies in the tiling."

The palace of the Pasha no longer exists, having been rased to the ground by the Greeks in 1821; and the town, alternately sacked by Mainotes and Arabs, exhibits an unsightly mass of ruins.* "Nothing can

* See vol. i. pp. 138—145

be worse," says Mr. Swan, "than the present state of Tripolitza: it could not be defended half an hour against a regular attack. The gates are in so dilapidated a condition that they might almost be kicked down, and the walls are in little better condition than the gates. The greater part of this extensive town is in complete ruin." The recommendations of the site are so few, that, notwithstanding its central position, the town is scarcely likely to regain its former importance, and it is certainly ill adapted for the capital of the Peninsula. Tripolitza is twelve hours from Mistra, (it may sometimes be accomplished in ten,) six and a half from Leondari, eight and three quarters from Karitena, nine and a quarter from Argos, (it may be performed in seven and three quarters,) and twenty from Kitries. Before we proceed further northward, we shall retrace our steps to accompany Sir William Gell on his route

FROM ARCADIA TO TRIPOLITZA.

DESIROUS of exploring the ruins of Phigalia, the learned Antiquary took the road to Sidero-kastro (Saint Isidore's Castle*), distant not quite four hours to the N.E. The road lies over the plain of Arcadia, which, strange to say, is in Messenia: in about an hour and a half, it crosses, at a ford, the river of Arcadia, and at length enters a very narrow glen, almost choked up with shrubs. The wildly undulating country thus far is covered with the oak, the arbutus, the myrtle, and the salvia. The village of Sidero-

* It is a constant practice of the modern Greeks, we are told, not only to cut off the first, and often the last, letter from a name, but, as a general rule, to reverse the long and short syllables, so as to turn *Agios Isidoros* into *Ayo Sidero*.

kastro is placed in a hollow between the two points of a steep hill, on one of which are the ruins of a small castle of modern architecture, "without a trace of antiquity beyond the age of the Greek emperors." The houses of the village (thirty-two in number) are built of rough stone, without any ceiling to the roof; the windows are only closed with shutters; and the whole furniture of the hut in which our Traveller obtained a lodging, consisted of a single brass kettle and two pans of coarse earthenware. In fact, it is what Sir William would call a genuine Greek village. The population, amounting to about 150 souls, were "possibly among the most indigent in Greece." "We here," he continues, "first began to use our own beds, which were extended upon carpets on each side of the fire, having brought with us every thing necessary for our own comfort. We found this sort of night's lodging commonly our lot in the mountains; but, as we ascended and quitted the shore, we were obliged to content ourselves with only one side of the fire, leaving the other to our attendants. Indeed, more than once it has happened to me, to find so little room for the whole party, that the horses became part of the society; and I have even been obliged to get up and shorten my horse's halter, to prevent his treading upon me as I slept. Sleep, however, can, in that case, take place only at intervals, as the Greeks insist upon keeping the saddles upon the backs of the poor animals all night, causing them, as they shake themselves, to produce from the brazen stirrups an alarming harmony like the bells of a team of waggon horses." It does not appear that the inconveniences of Greek travelling are greater than the traveller has to encounter in other mountainous regions,—for instance in Spain; and "the

difficulty in providing for the table in Greece," is less in general, Sir William admits, than in the remote parts of Italy.

From Sidero-kastro, our Traveller proceeded by a rocky and dangerous track, to the village of Paulitza, distant four hours.* The route crosses several little glens, watered by the heads of the Neda. At rather more than two hours from Sidero-kastro, an abundant and limpid fountain, forming a pretty waterfall, and producing the most luxuriant vegetation around, with its grove and ruined chapel, probably on the site of a pagan fane, presents one of those romantic and sequestered spots which have always been so sacred to the imagination of the Greeks. The place is called Drymæ. "In a few minutes," proceeds the Author, "we came to another source, the stream of which ran in the opposite direction, and accompanied us on our descent toward the north. This fountain has been decorated with some kind of edifice, now ruined, and near it we observed the vestiges of a circular tower under some ancient trees. In a short time we descended into a most beautiful and romantic dell, shaded by tall laurels, or bays, and evergreen oaks, which, even in winter, almost excluded the beams of the sun; and where, in summer, the additional foliage of the numerous planes bordering the brook must render the obscurity still more remarkable. In this glen we found the traces of a wall, which, with the towers we had just passed, probably denoted the boundaries of some ancient or

* From Sidero-kastro, Cape Katakolo bears N.W. by N.; Arcadia, S.W. by W. $\frac{1}{4}$ S.; Ithome, S.S.E. "Somewhere in this neighbourhood must have been the cities of Dorion and Aulon, and not far distant, Ira." To the left of the road to Paulitza is seen "the pretty village" of Platania, overlooking a valley watered by one of the branches of the Neda, where are ruins of another fortress.

modern divisions of territory, and not impossibly the district of Phigaleia, and even of the region of Arcadia itself. We crossed the brook and its adjuncts four times, once at a picturesque mill, and lastly under a roaring cataract, beautifully overhung with bays, above which the gloom was continued and deepened by the knotted trunks and dark shadows of the ilex.

“ The agreeable sensations which the singularity and beauty of this scenery inspired, were nevertheless considerably counterbalanced by the extreme danger and difficulty which we encountered in the descent from the height to which we had been insensibly conducted, above the main stream of the glen. We reached the bottom by a zig-zag path of tremendous declivity, sometimes obliterated by fallen rocks, and only practicable with the greatest care and precaution. It was here that we found ourselves on the banks of the celebrated Neda, flowing rapidly through one of the most singular chasms in the world, under magnificent precipices, which tower to an astonishing height on each side, and seem to oppose the passage of its waters ; leaving, in fact, no space but that which time and the incessant flood have worn between the most prominent of their enormous masses.

“ The district of the Nomian mountains did indeed differ essentially in its circumstances from almost all other tracts of pastoral occupation, generally too remote to derive benefit from that civilisation which is produced by the intercourse with cities and the sight of strangers ; whereas these were not only surrounded by populous cities, at small distances from each other, but contained within their own confined circuit, cities of no inconsiderable extent, and were frequented by the inhabitants of all the surrounding states, on the occasion of the Lycæan games, which took place on

one of their summits. They appear also to have been, to a certain degree, exempt from the horrors of frequent war; partly protected by the sanctity of the region, and partly by the impregnable nature of their fastnesses.

“ Phigaleia, a very considerable city, as may be seen by the circuit of its walls, extended over a rugged and elevated tract. We crossed the Neda near a waterfall, and ascending by a steep path, came immediately to the foundations of what must have been the gate of Phigaleia, after a ride of about four hours and thirty minutes. Another rugged ascent, which in one part consists of a road supported by ancient masonry, conducted us in about ten minutes to the little village of Paulitza, or Paolitza, the present representative of the Arcadian city.

“ Of the ancient city, the walls alone remain: they were flanked with towers, both square and circular. One gate, toward the east, is yet covered with blocks which approach each other like the under side of a staircase. There has been a temple of fine limestone, of the Doric order, and we found one inscription. In the church of the Panagia are other vestiges of a small temple; and it is not easy to imagine what has become of the remaining fragments, considering the impracticability of removing any heavy stone from a place so situated. We saw also an Ionic capital. The walls of the church were daubed with the blackened pictures of Greek saints.....In our way over a bare hill, forming part of the hill of Paulitza, we observed a heap of ancient stones, said by the people of the country to have been a reservoir for the citadel of Phigaleia: being, however, on a lower level, we imagined them to be the remains of a bath.”

After exploring these ruins, the learned Traveller, mistaking his way, descended, in half an hour, to the village of Graditza, situated in a little cultivated valley with a copious fountain, and containing a population of about 100 souls in twenty houses. Turning eastward, he thence took the direct road to Tragoge, (or Tragode,) a village situated on the mountain anciently called Cotyion, not far from the ruins which were the object of his search. He found the road in the valley almost impassable from the number of shallow rivulets which ran over the slippery turf; till at length, in an hour and a quarter, he arrived at the bridge of the rapid Limax, "in the bed of which stands a chapel on a rock, shaded by a fine groupe of those beautiful planes which seem the natural produce of every river of the Peloponnesus. The place is very picturesque, and is immediately under the rock above which the little village of Apano Tragoge (Upper Tragoge) is situated."

Having passed the night at this village, the learned Traveller proceeded the next morning to explore the remains of the celebrated temple of Apollo Epicurius at a place anciently called Bassæ, but now known only under the name of the Columns. "The path lay under the spreading arms of ancient oaks, up an ascent not too rugged to prevent the enjoyment of the sylvan scene, which presented itself in all the reality of an Arcadian forest.

"In one place we found a little triangular cultivated hollow, watered by a fountain, which may be taken for a source mentioned by Pausanias, and is the nearest we discovered to the temple. Proceeding for a few minutes, we arrived at the ruin itself, which is by far the most stately and best preserved of any in

the Morea, and placed in the most singular and romantic situation that painting could desire, or poetry imagine. The position is the ridge of a hill, rapidly declining to the east, but not liable to the objection of 'bare and bald,' which would accompany the most elevated summit; and as the mountain rises still higher to the north and to the south, the temple may be considered as placed on a species of saddle between the two points. There is just that accompaniment of old oaks which serves to embellish, without concealing the architecture; and that solitude, so rarely found among ancient ruins, where no sort of cottage, with its dirty appurtenances, intrudes to destroy the repose of the scene." *

* Gell's Narrative, pp. 99—110. Mr. Dodwell, who subsequently visited this temple, reached it from Karitena by a different route. In an hour and a half from that town, he reached a flat-topped hill, called Kourounu (Korognia?), where are the foundations of a modern fortress, probably Venetian. The route lay through a mountainous tract, rugged with rocks and bushes, and exhibiting a few chesnut-trees and small oaks. A fine range of mountains rose to the right, and the plain of Megalopolis lay beneath him on the left. In three hours and a half, he reached the village called Kareas (Karies), situated near a hill of the same name, on which are ancient remains. Many small streams rise in this hill, which, stealing through the sinuosities of the mountains, ultimately swell the current of the Alpheus. In forty minutes from Kareas, the road descends to a fountain and grove of planes and oaks; and for twenty minutes more, it continues to wind through venerable forests clothing the steep declivity, till, at the foot of the hill, the traveller crosses a rivulet, and arrives at the village of Ampelone, five hours from Karitena. This place takes its name from the extensive vineyards in this vicinity. The ancient Phigallians were strenuous votaries of Bacchus. The road to the temple from this village is "steep and rocky, and one of the worst in Greece." In an hour, Mr. Dodwell passed through two small contiguous villages, Skleru Apanu (Upper Skleru—from Σκληρος, difficult) and Skleru Kato (Lower Skleru); in which the cottages are roofed with the slate found near the spot. After an ascent of fifty minutes from Skleru, he reached the temple.

According to Pausanias, this temple was, next to that of Minerva at Tegea, the most beautiful in the Peloponnesus, both for its materials and the harmony of its proportions. It was dedicated to Apollo *Epikourios* (the helper), on account of his having delivered the country from the plague.* The spot on which it stands seems to have been chosen, Mr. Dodwell says, "in order to excite surprise and to inspire awe in those who approached the shrine of the deity. It is skreened from the view by the steep rocks that rise from the road; nor does it meet the eye until, on turning round the edge of a precipice, it presents its front within a few yards of the astonished traveller. It has the same effect in whatever direction it is approached, as it is situated in a small plain closely environed by hills on all sides, except on that towards the descent to Ampelone. Its lofty and solitary situation has happily averted the destruction of this elegant edifice, and the greater part of it still remains.

"The temple stands nearly north and south, contrary to the general rule of Grecian temples, which usually stand east and west. It is built of a fine close-grained stone or lithomarge found near the spot, which equals marble in the hardness of its texture and the polish of its surface. Its colour is a light brown,

* The architect was the same Ictinus who, in the time of Pericles, erected the celebrated temple of Minerva.—PAUSANIAS, lib. viii. cap. 41. (See Travels of Anacharsis, vol. iv. ch. 52.) A temple was in like manner erected at Athens in honour of Apollo *Alexikakos* (the destroyer of evil), in gratitude for his having liberated the Athenians from the plague. "The fact is," Mr. Dodwell remarks, "that it is the great heat which is inimical to the contagion, for which reason it was fabled to be destroyed by Apollo. Saint John is at present invoked on these occasions, and the plague is supposed to cease its ravages in Turkey on the 24th of June, the anniversary of the saint."

with a suffusion of yellow. There were originally six columns on each front, and fifteen on the sides. The capitals resemble in their form those of the Parthenon. The temple was composed of forty-two columns, besides the insulated Corinthian column and the ten pilasters of the Ionic order within the cella, the capitals of which were of white marble. The statue of the divinity (which was of bronze and twelve feet in height) is conjectured, but without any plausible reason, to have been placed against the Corinthian column which was opposite the entrance of the cella. There are at present thirty-six columns standing, besides some of the *frusta* of the pilasters. The lower part of the *epystilia* is almost entire, but many of the columns are out of the perpendicular. The architrave has consequently been disjointed in several places, and menaces an approaching fall. The roof and the walls of the cella have fallen, and the sculptured frieze was covered with the ruins. The interior of the temple has since been cleared out, and the frieze which surrounded the interior of the cella, sent to the British Museum.* The length of the temple is 125 feet by 48 in front; that of the cella is 58 feet, the breadth 20. The columns, including the capital, are about 20 feet in height.

“The Phigalian frieze is composed of two subjects. One is the old story of the Centaurs and the Lapithai, upon eleven slabs, and consisting of forty-seven figures. The other subject, which is on twelve slabs, represents the battle between the Amazons and the Greeks,

* “The marbles were excavated in the year 1812, by Mr. Robert Cockerell and Mr. John Foster.”—DODWELL. Sir W. Gell says, “the temple was cleared by Barons Linckh and Haller, and Messrs. Foster and Cockerell were present at the original discovery.”

and consists of fifty-three figures. Many of the combatants are naked, and the greater part are without helmets: they are armed with the *aspis*, or Argolic shield. The accessories were of metal, as the perforations and bits of bronze and lead still remaining on the marble, indicate. Their motions are extremely varied, but, for the most part, neither dignified nor natural, and some are preposterously caricatured. Their relief is nearly as high as that of the *metopæ* of the Parthenon. The height of the frieze is two feet, and the entire length of what was found in the temple, and is now in the British Museum, is 96 feet. The frieze was carried round the hypæthral part of the cella on the interior, and received its light from above. The proportions of the figures are so decidedly bad, that, even in their original position, these defects must have been visible, as they occupied a place which was a little more than twenty feet from the ground. The general proportion is five heads in height, and some are even less. The feet are long, the legs short and stumpy, the extremities ridiculous in the design, and imperfect in the execution; and they resemble the style which is observed on the better kind of Roman sarcophagi. They are so far inferior to the general composition, that they were probably sculptured at the quarries by artists of little note. They are not, however, altogether without interest, and a certain pretension to merit."*

The view from the temple is very rich and extensive, its site being sufficiently elevated to enable the eye

* Dodwell, vol. ii. pp. 385—8. These marbles, the Writer remarks, would be seen to much less disadvantage in the British Museum, were they not so immediately confronted with the matchless sculptures of the Parthenon; but, in order fairly to judge of them as architectural decorations, they ought to be raised to their

to range from the Strophades and the city of Arcadia to Mount Ithome and the Messenian Gulf ; while, on the east, the two highest summits of the Nomian mountains, Tetrauzi and Diophorti, terminate the view over hills covered with thick forests of oak.*

Pursuing his journey in a northerly direction, Sir W. Gell followed the course of the Limax, which, above the springs of Tragoge, is a mere rivulet. Half an hour from the village, some old fig-trees mark the site of a deserted village called Palaio Tragoge. Half an hour further, is a fountain called *Tou Kalili Idris*,† with a ruined chapel near it, shewing that the spot has at one period possessed the attractions of an *agiasma*. After another hour of abominable road through the most beautiful scenery imaginable, formed by hill, and grove, and brook, the fount of Panoura (or Banoura) presents itself. On the banks of a rivulet about a mile further, are found fragments of green and red jasper. The same sort of scenery continues, with a succession of rivulets, till the traveller reaches a height within a short distance of Andrutzena, where an extensive view of the vale of the Alpheus opens upon him. On the left, on a lofty peak of the Nomian range, are seen the ruins called Zakouka, on the north side of which is the large modern town of Phanari, surrounded with clumps of cypresses ; and on

original height, which was twenty feet six inches from the pavement, and consequently about fifteen feet from the spectator's eye ; their want of symmetry would then, at all events, be less apparent, and the general effect probably be very different.

* “ Across the Neda and south of the temple, is a village called Kacoletri, near which are ruins, which some think those of Ira, the capital of Messenia in the time of Aristomenes.”—GELL'S *Itinerary*, p. 84.

† Perhaps *Tou Καλλιλι Ιδρυσις*. Sir W. Gell supposes it to have been named from the Turk who constructed it.

the south, in the forest, is the village of Vervitza. Towards the Alpheus are seen the village of Kouphopoli, and, on a rocky summit, the fortress of Nerrovitza (the site of Alipheræ). The snowy peaks of Mount Olonos tower in the distance above the tops of a magnificent range, only less striking by comparison. Passing through the villages of Sanalia and Upper Andrutzena, the traveller enters the large straggling town of Andrutzena, consisting of about 300 mean dwellings picturesquely grouped amid groves of the evergreen oak. Distance from Tragoge, three hours and a quarter; from Arcadia, thirteen hours and a quarter. Yet, it is less than thirty miles from that city.

From Andrutzena, Sir William Gell's route lay eastward along the northern base of the Nomian range, and in a direction nearly parallel to the course of the Alpheus, to Karitena; a distance of five hours and three quarters in time, but not more than ten computed miles. At the end of the first hour and a half, a rugged descent through a grove of ilex, leads to the river Sourtena, which is crossed by a bridge of one arch. In a little triangular plain, where this river is joined by another stream from the mountains, are vestiges of a town, with its *palaio-kastro* on the summit of a conical mount, now called Labda. The beautiful fountain which once supplied the city, issues from under a rocky hill; and above the source, a ruined chapel dedicated to the Panagia, with a spreading plane, marks the site of a more ancient temple. On the top of an ascent from this place is caught the first view of Karitena, proudly seated on a rocky summit in the midst of the most enchanting scenery. "The fore-ground is a height covered with oaks, from which, on the right, many wooded ridges of the No-

mian hills fall in rich succession of forms and tints to the rapid stream of the Alpheus, here seen forcing its way through a deep bed of rocks below. The junction of the Katchicolo (Gortyna) is also seen, running from high mountains on the left; and above the fortress of Karitena, the immense mass of Mount Mænalus rises in a variety of majestic peaks, among which, that called *Salto tes Elatas* is distinguished, black with the firs whence its name is derived. The road now descended for more than an hour in steep and dangerous declivities to the banks of the Alpheus, which we had scarcely time to admire, before we found our path intercepted by an envious torrent, so beautiful and so copious, that we at first took it for the main stream. After following this branch for a short time, under a thick shade of platanus and ilex, we turned short to the left, over a rock, and were surprised to find that we had passed round the source which issues from its foot. Nothing can exceed the beauty of this sequestered spot; and if deep glens, spreading trees, and gushing waters, constitute the delights of Arcadian scenery, the poets have not sung in vain the praises of this region.

“On looking southward up the mountain of Diaphorte, we descried the village of Tragomano in so elevated a situation, that the descent to the fount occupies nearly an hour. Half an hour higher up is the Hippodrome of the Lyceæan games, and twenty minutes more would bring to the summit a person who should be disposed to climb into what is perhaps the most interesting among the most interesting mountains in the world.

“Our fount was not without its temple, or at least its sacred enclosure, of which some indications remain. Hence, we climbed to another summit, where we found

the church of St. Athanasius, and, on our next descent, passed the leaning minarets of a mosque which has long ceased to exist; our guides called the place, Palaio Karitena. The view of the present town and its castle has a fine effect from this spot; but the Alpheus, which flows between the houses and the spectator, runs in so deep a glen and below such tremendous precipices, as to be wholly invisible. At the end of a long descent, we reached the bridge of Karitena, situated at a point where the stream begins to contract, on entering the chasm below the town. The bridge, though a wretched specimen of the art of masonry, is not wanting in picturesque beauty, having a sort of chapel against one of its piers, which would seem to give it a Venetian origin. The river, which is in fact the great drain of the plain of Megalopolis and all the interior of the Morea, is subject to such rapid increase of its waters, that a few minutes are sufficient to render the bridge impassable, and even to carry away the main arch, under which alone it usually precipitates itself in a very deep bed, leaving the others dry. From the bridge, an ascent of more than twenty minutes brought us to the town."*

ASCENT TO THE SUMMIT OF MOUNT LYCÆUS.

MR. DODWELL, in travelling from Karitena to Leondari, ascended the summit of Mount Lycæus, which is known under the modern name of Tetrauzi or Tetragi. Quitting Ampelone (Ampeliona), he crossed a small stream, and descended into a narrow cultivated vale, which winds into the mountains. In fifty minutes he came to a fine copious spring, rushing

* Gell's Narrative, pp. 120—3.

out of the rock to the left, beneath the shade of some stately planes: it soon unites with another rapid rivulet, which has its source higher up. This is the real source of the Neda, which, according to ancient fable, was made to issue from Mount Lycæon by Rhea, that she might wash Jupiter after his birth,* and which, lower down, separated the Messenian and Eleian territories. From this place, Mr. Dodwell ascended, among bushes, to a forest of oak and plane, leaving the ruined village of Rassona to the left; and, at the end of two hours and forty minutes, quitting the direct road to Issari and Leondari, turned to the right, to ascend the steep part of the mountain. After proceeding fifty minutes, all appearance of a track disappeared, and the way became so rugged and perilous, that the travellers were obliged to dismount and to keep close to the edge of a most tremendous precipice, rising almost perpendicularly from the craggy ravines and savage glens below, and commanding some of the wildest scenery in Greece.

“The upper part of the mountain,” Mr. Dodwell continues, “is a steep cone, composed of loose and jagged stones, with no other vegetation than a few scattered bushes of the lentiscus. It took us three hours and fifty minutes from Ampelone, to reach the top of the mountain, without including stopping. As soon as we arrived at the summit, a cold, bleak wind blew from the north, and some snow fell. Black masses of cloudy vapour hung upon the mountains, the thunder burst below us, and tremulous corusca-

* According to Strabo. Pausanias ascribes that honour to the Limax, which falls into the Neda. The source on the way to Tragomano, Sir W. Gell thinks, must be that of the Plataniston, which joins the Neda near Ampeliona.

tions of lightning gleamed in the valleys. During the intervals of the thunder, our ears were greeted with a firing of musketry in the valleys, proceeding from skirmishes between the Turks and the bandits. In a short time the clouds were dispersed by the sweeping violence of the northern wind; and when the atmosphere became clear, no words can convey an adequate idea of the enchanting scene which burst upon us. The snow-crested summits of Taygeton rise in rugged majesty and towering pride, above the smooth and even surface of the Messenian Gulf, terminated by the blue horizon of the open sea; and the broad Pamisos is seen winding through the rich plain of Stenykleros, and adding to it its tributary stream. The flat-topped Ithome is distinguished beyond the great plain of Messenia, enveloped in tints of aërial blue. The Cape of Coron is observed shooting into the gulf. The open sea is now and then descried over the undulating surface of the Messenian mountains. The plain and acropolis of Cyparissiai (Arcadia) are distinguished clearly, rising from the Cyparissian Gulf. A long line of open sea is then contemplated towards the west, and, further north, the dim and distant outlines of Zante and Cephalonia. Skollis and Olenos are next beheld, tipped with snow; nor are even the misty summits unseen, which are beyond the Olympic plain. The ramification from Lycæon which forms Mount Kotyilion, appears toward the north, with its temple like a luminous speck. The panorama is closed with the flat and verdant plain of Megalopolis, with its ancient capital, the winding Alpheios, and the lofty mountains which rise beyond it. The nearer view is gratified by the sight of abrupt precipices and wooded masses receding one behind another, varied with inter-

vening glens and plains, and adorned with every variety of tint that nature ever combined in her most fantastic mood and most smiling hour.

“ The rocks of the mountain are calcareous, and its soil, except towards the summit, is fertile, enriched with pasture, and adorned with wood. A tumulus on its summit is composed of small rough stones and earth, amongst which are some fragments of bones, apparently burned. We also see two ruined churches, built chiefly of small ancient blocks of hewn stone. There can be little doubt that this is the spot where a mound of earth was sanctified by an altar of the Lycæan Jove, fronted by two columns, each of which supported an eagle of gold. The mound still remains, and the two churches probably stand on the site of the columns: the ancient stones, perhaps, constituted their basements. Great part of the Peloponnesus was, according to Pausanias, visible from this spot.” *

The other summit of Lycæus, now called Diophorte, appeared to Mr. Dodwell to be nearly of the same height. It is to be regretted that he did not ascend it. According to Sir William Gell, it is only an hour from the village of Ampeliona to this summit, whereas it took upwards of two hours to ascend Tetragi. The sides of Diophorte are covered with thick woods of chesnut, under which the shepherds of the country still feed their flocks, as when Pan, the favourite deity

* Dodwell, vol. ii. pp. 391—3. Some have supposed that Diophorte was the site of the Lycæan altar, and that Tetragi is the ancient Kerausios. Sir William Gell gives it this name; but Mr. Dodwell supposes Diophorte to be Kerausios, as the Neda rises at its foot. The following bearings were taken from Tetragi. A cape of Taygetus in Maina, S. 2 E. Convent on Ithome, S. 20 W. Acropolis of Arcadia, S. 75 W. Southern extremity of Zante, N. 55 W. Mount Skollis, N. 10 W. Lalla, N. 2 E. Sinano, N. 85½ E.

of Arcadia, had his temple, and grove, and sacred games on the summit. At fifty minutes from Ampe-liona are some ruins on the mountain, called Kastraki, near which, on an eminence, is a chapel beneath a large spreading tree. Here a fair is held in May. There are vestiges of a modern village; and in a ruined chapel, near a source and an ancient wall, is the angular triglyph of a Doric temple, with a fluted pedestal and a plain column; large antique vases have also been found here. From this part of the mountain, a very rugged ascent conducts to the summit, leaving to the left in the way, a valley where there is a fountain, "said to be warm." This has been supposed to be that called *Hogno*, the source of the Neda, in which the infant Jupiter was washed. The summit of Diophorte is "a circular level, about fifty yards in diameter, evidently artificial." It commands, like Tetrage, a magnificent view of the plain of Megalopolis, as well as that of Messenia.* There can be little doubt, we think, that the remains of the Doric temple and grove mark the site of the ancient worship celebrated on Mount Lycæus in honour of the god Pan; and it is far from improbable, that the fair held here in May is the genuine vestige of the games mentioned by Pausanias as performed near his fane.† Kerausios, as well as Olympus, Cotylius, Elaius, and Nomia, was but a part of Mount Lycæon, different summits being described under these various appellations; but Tetrage, as being, apparently, the highest summit, would seem

* Gell's Itinerary, p. 106. The following are given as bearings from this summit. Arcadia, S. 64, 30 W. Tetrage, S. 34, 30 W. Ithome, S. 25 W. Sinano S. 55 E. Agios Elias (Taygetus), S. 17, 30 E. Caritena, N. 62, 30 W.

† Pausanias, lib. viii. c. 38. See Travels of Anacharsis, vol. iv. c. 52.

to have the best claim to the distinctive title of Lycæus, and the ancient vestiges mentioned by Mr. Dodwell leave scarcely room to doubt that that was the spot where sacrifices were offered to the Lycæan Jupiter.

On descending to the eastward from the summit of Diophorte, towards Karitena, there are found several large and well-cut blocks of stone, with the ruins of a Doric temple of white marble; the columns have twenty-one flutes, and are three feet in diameter. "Ten minutes below this, in a little plain near the summit of the mountain, are the remains of a *hippodrome* (horse-course), at one extremity of which is an edifice composed of two sorts of masonry, polygonal and horizontal. On the bank which forms the *hippodrome*, are some stone columns. On the same plain, in the way from the *hippodrome* to Megalopolis, are the ruins of a fortification, near which is a fountain. From this valley, which appears like a crater, after ascending a little to the N.W., a very rugged and rapid descent runs near two sources to the village of Tragomano. The prospects are magnificent, extending beyond Elis to the N.W." From Tragomano, the road leads to the fount already mentioned, which Sir W. Gell supposed to be the source of the Plataniston, and thence, by the chapel of St. Anastasius, to the bridge of Karitena. The descent from the summit to Karitena occupies nearly three hours.*

Karitena appears to derive its name from the river anciently called Gortynius (or Gortyna), which, a short distance to the north of the town, joins the Alpheus. The ancient Gortys, which was reduced to a village in the time of Pausanias, was at a place marked by some

* Gell's Itinerary, p. 108. The hippodrome is, perhaps, the site of the games held in honour of Pan.

ancient vestiges, now called indifferently *Marmora* and *Kachikolo-kastro*, an hour and three quarters further northward.* *Karitena* was a place of strength in the lower ages, and is mentioned as one of the principal towns in the *Morea* in the year 1459. It derives a sort of renown in our own times, from having given birth to the redoubtable *Theodore Kolokotroni*. The town, in 1805, contained about 3000 inhabitants, principally Greeks, and was governed by a *voivode*. There are few, if any, vestiges of remote antiquity about the place; but, on a flat-topped insulated rock which rises above the town, there are ruins of a modern fort, probably of Venetian construction, which may occupy the site of an acropolis. "It is scarcely possible," Sir W. Gell remarks, "that so fine a situation should not have been selected for a city in ancient

* The junction of the *Gortyna* and the *Alpheus* is at a place anciently called *Rhætea* (*Raiteai*): some vestiges are seen on an eminence between the two rivers. The road to *Gortys* lies for an hour along a high bank on the eastern side of the *Gortynius*, and then crosses it at a bridge, "under which the river rolls rapidly amid lofty precipices which throw a shade of wild horror over the adjacent scenery." A rugged and winding path leads from the bridge to the ruins, which stand on a high rock, rising nobly from the north bank of the river. Below the road on the right are seen a monastery and caves in the rock. The remains consist of the foundations of a temple (ninety feet by forty-five), with some scattered fragments of white marble, supposed to be that of *Esculapius*, mentioned by *Pausanias*, which was composed of *Pentelic marble*. Mr. *Dodwell* was informed that the pavement, which was of the same material, had been taken up a few years before and burned into lime at *Karitena*. The superstructure has probably shared the same fate. There is a second temple, once an oracle of *Apollo*, among the ruins. Several masses of the walls (of polygonal masonry) which surrounded the town, still remain. There are ruins of two small gates near each other, and of a larger one facing *Karitena*. The lintels have all fallen. The town was small, but strongly situated in "a wretched rocky mountain, on a tremendous precipice."

times ; but no other place is known to have existed near this place, except a town called Brenthea. The castle is capable of repair, and would then have a fine appearance, and be a place of strength against small arms, but, being surrounded with higher eminences within range, would be quite untenable against artillery."

" Karitena," says Mr. Emerson, " carried on a considerable trade in tobacco, silk, dried fruits, and tolerable wine. It was the residence of the celebrated klepht, Kolokotroni, and being one of the first places to raise the standard of freedom, felt the full fury of the Turks ; insomuch that a portion of troops sent from Tripolitza destroyed almost the entire town, while the unfortunate inhabitants were obliged to desert their houses, and flee for refuge to the neighbouring mountains, or inclose themselves within the walls of their impregnable citadel. It now (1825) presents little more than a mass of ruins, the few houses still standing being inhabited by impoverished families, who subsist solely by the partial culture of the fields in the vicinity." *

The Gortyna was anciently celebrated for the coldness of its waters. It was said, that they were never frozen by the severest cold, and that the greatest heats never altered their temperature ; they were alike delightful to bathe in or to drink. Pausanias states, that its source was at Theisoa in the Methydrian territory, where it was named *Lousios*, because Jupiter was bathed in it soon after he was born. It now bears the name of Kachikolo, or Atchicolo ; and there is a village of this name to the N.W. of the ruins of Gortys. Sir William Gell states, that it runs from a plain

* Picture of Greece, vol. i. p. 76.

beyond Dimitzana, a large town about two miles further to the north, which had, prior to the Revolution, the most flourishing school in the Morea, with a library containing some old editions of the classics. There is a *palaio kastro* near the town.

On leaving Karitena for Tripolitza, the traveller descends into the great plain of Megalopolis, near the western extremity of which the former town is situated, and in less than half an hour, crosses a stream called Khali-bashi. As he proceeds, the Nomian range, which bounds the plain, recedes on his right, presenting, among many picturesque points and recesses, the peak called *Sourias to Kastro*, the site of the ancient Lycosura. The road lies along the foot of the range which forms part of Mount Mænalus, just sufficiently on the height to afford a view of every object in the plain. The village of Brahimi is left on the right, and further on are passed Palaio Suli and Palaio Paula. At the end of about three hours and a half, the road begins to quit the plain by a gradual ascent, passes a place called Palaiopoli, and at length, in an hour further, enters a long narrow glen called Langadia, which conducts to the summit of the defile. Here Sir W. Gell found a *derveni* without a guard, and a khan without a host. The difference of climate at this elevation is very perceptible. The traveller has reached the region of pines, and is not far from that of snow. Half an hour further is another *derveni*; and after another ascent, where the air is still more piercing, he descends into a bare valley, compared by Sir W. Gell to the dreary scenery in the neighbourhood of Skipton and Settle in Yorkshire. Here he crosses the stream of the Helisson, which divided the ancient city of Megalopolis. The wretched villages of Daulia, Daveia, and Kalli-

paki (or Gallipaki) are now seen ; also, on two peaked rocks, the ruined forts of Kastraki and Daveia. On leaving " the ugly plain of Daveia," the traveller has to pass over another summit, and then descends into the plain of Tripolitza. Another hour brings him to the gates of the city. The computed distance from Karitena is eight hours ; but it occupied Sir W. Gell eight hours and three quarters.

MEGALOPOLIS.

THE site of the ancient Megalopolis, the name of which we have had so frequent occasion to mention, is found at Sinano, a village four hours to the south of Karitena, and an hour and a half from Leondari.* The latter town, which stands at the southern extremity of the plain, was erroneously supposed by D'Anville

* Mr. Dodwell reached Sinano from the khan of Sakona. (See vol. i. p. 292.) In fifty minutes he crossed the road from Arcadia to Leondari, and arrived near the ruins of an ancient city, situated on an insulated hill at the foot of Lycæus, called Helleniko Kastro ; supposed to be Andania, once the capital of Messenia, and the birth-place of Aristomenes. (Sir W. Gell says that it is still called Sandani.) In two hours and a half, after crossing several rivulets, he reached the village of Krano, situated on the ridge extending from Mount Taygetus to Mount Lycæus. Here is a *derveni* ; and the place (supposed to be the ancient Kromon,) is probably near the boundary between Arcadia and Messenia. From above the village, (an ascent of ten minutes,) there is an extensive view of the plains of Megalopolis and Messenia, Ithome bearing 5.47 W. On the summit is a forest of oaks. The village of Issari is to the left. After passing some very ancient foundations with tiles, the road becomes a steep descent. An hour from the top of the ridge, Mr. Dodwell crossed a stream, and twenty minutes further, another, (supposed to be the Mallous and the Syros,) flowing to the Alpheus. That river is crossed in a quarter of an hour after entering the plain, running northward. Twenty minutes further is a village on a mount, with walls, called Alas Bey ; ten minutes from which brought the travellers to the ruins.

to have been the site of Megalopolis itself.* The route from thence to Mistra has already been described, but we must now briefly trace Sir W. Gell's route from Tripolitza. It was by way of Leondari that Ibrahim Pasha advanced on the capital.

The road from Tripolitza traverses the plain in a direction nearly south, varying to W.S.W. Not far from the gates of the city, Sir W. Gell noticed "certain elevations which mark the site of an ancient city." In about twenty minutes, he ascended by a rocky glen to a barren, rocky moor, and at the end of twenty minutes more, crossed a brook flowing from the right, and terminating in a "marshy sheet of water" at the foot of the hills on the left, called *Limne*, (the lake,) supposed to be one of the sources of the Ere (Eurotas) and of the Roseo (Alpheus).† "These rivers," remarks the learned Traveller, "have the credit, which they have enjoyed for nearly three thousand years, of rising to the surface, and afterwards descending into the earth many times in their courses. Some miles on the left of our present road, I afterwards saw the supposed sources at the foot of Mount Bervena. I observed also, that the stream sinks into the earth in the same valley in the road from Mistra to Tripolitza, and it then falls into this lake, whence there is no visible outlet." At the foot of the hills on the right is the village of Phtane, or Thana, with vestiges of Pallantium. In about an hour, the road leaves this plain, and crosses two ridges

* He was misled, probably, by the notorious Abbé Fourmont, whose account of his journey through this part of Arcadia, Mr. Dodwell says, "is a tissue of errors; as he has mistaken Leondari for Megalopolis, and Megalopolis for Mantinea."

† See vol. i. p. 347. In the Itinerary, this lake is simply mentioned as "one of the receptacles of the Alpheus." The plain is occasionally inundated.

of a stony and barren tract.* At the foot of the rugged descent is a *derveni*, beyond which, on the right, is a high tumulus, apparently artificial, with some ancient vestiges. After proceeding for half an hour, the mountains close in on the left, leaving a narrow marshy plain; and at the end of two hours and a half from Tripolitza, the traveller reaches the khan of Francobryssos, so named from the fount at which, close by, "the Alpheus again breaks out, and accompanies the road across the plain, sometimes crossing it most inconveniently without a bridge." A marshy valley with a stream soon after falls into the plain from the right. Ten minutes further, the stream is crossed at a bridge, where rises on the right, "a peninsular rock with a cave, a ruined chapel, and a single tree," on the summit of which are the walls and other vestiges of the ancient Asea. In the marsh, to the left, are the foundations of a temple. At the southern extremity of the plain, Sir W. Gell arrived at the edge of a marshy lake, covered with innumerable wild fowl. This he passed by a long, low, narrow bridge, "at the end of which were four square pilasters, seemingly intended as the supports of the tiled roof of a kiosk, under which some pasha or other great personage had reposed while the ducks were shot by his attendants." This, however, he remarks, may be only a winter lake, as there is a well near the kiosk. "Here the water of the Alpheus sinks for the last time; and the natives pretend, that a straw, thrown into the lake at the *katabathron* or vortex, has been observed to rise again on the southern side of the mountain of Chimbarou, which we now began to

* The second of these is described in the Itinerary as "a steep, winding hill, with three roads of different ages."

ascend. On our left was a little village called Anemodouri, and above it, a ruined tower.”*

The summit of Chimbarou, which is reached after a very steep and difficult ascent, is crowned with a large ruined church, dedicated to the Panagia, and commands an extensive view. On the right is discerned the whole plain of Megalopolis, bounded by the beautiful ridge of Tetragi. Leondari is seen in front, surmounted by the whole northern extremity of the lofty Pendedactylos with its five points, while, on the left, its branches bound the beginning of the valley, which at length expands into the plain of Mistra. On the southern declivity of Chimbarou, which is now descended by a zig-zag road, remains of gardens and broken tiles are found at the end of twenty-five minutes, near which the Alpheus again rises from some copious springs on the right of the road. To the left is a village beneath a hill, seemingly the site of an ancient fort. After descending an hour through a beautiful forest of oaks, the village of Rapsomata is seen on the right, and half an hour further, the road passes over the site of a small ancient city. Not long after, the traveller crosses another of the branches of the Alpheus, in a country beautifully spotted with oaks, while the projections from the foot of the mountain produce the most pleasing

* In the Itinerary, the fount of Alpheus is said to rise at the western foot of Chimparou. The direct distance to Megalopolis from this fount, is only 1 hour 28 min., Leondari being out of the road. The route is thus given. From Sinano to Risvan Aga, crossing two brooks and passing a church with vestiges of a temple, 22 min. To Chapoga village, 24 min. Thence, crossing a brook, in 15 min., to vestiges on an eminence and ruins of a little monastery, with a well: the place is called Palaio Rapsomata. Here, a road runs left two hours to Marmora, a village two hours from the khan of Francobryssi. In 15 minutes more, the Fount.

alternation of valleys and eminences. The glens are watered by pretty rivulets flowing to the Alpheus on the right. After crossing several of these little streams, the traveller ascends the hill of Leondari to the town, distant from Tripolitza, six hours and twenty-three minutes.

On proceeding to Sinano, the traveller again descends the hill of Leondari, and in three quarters of an hour, crosses the Alpheus, here called the *Megalopotamo*. Another forty-five minutes brings him to the ditch which surrounded the ancient walls of the city, near which are a fountain and a brick-kiln. Sinano, the modern village, now consists of only the aga's *pyrgo* (tower) and a few cottages with hedges round them, situated just without the ancient walls, and exhibiting, when Mr. Dodwell was there, a neater appearance than similar habitations in most parts of Greece. If the Abbé Fourmont may be believed, it contained at the time that he travelled, no fewer than 800 houses; and he asserts that, a short time before his arrival, 1,800 of the inhabitants had been swept off by the plague. If so, it must have been a considerable place.

Of the city of Epaminondas, which was fifty *stadia* in circuit, no vestiges of any importance remain, except the ruins of its once magnificent theatre, the largest in Greece. The diameter of the inner semicircle, or orchestra, is 170 feet; that of the whole was at least 1400. It was, as usual, constructed partly against the natural bank, and partly with artificial mounds. "The *koilon* still remains, but the seats are covered with earth and overgrown with bushes. Part of the walls of the *proscenium* also are seen, facing the Helisson, which flows a few yards to the east. The remains of the temples are dubious: some

masses of walls and scattered blocks of columns indicate their situations. The soil is much raised, and probably conceals several remains of the city." Its most valuable sculptures, however, were conveyed to the Laconian capital by Cleomenes, and great part of the city was destroyed by the Spartan conqueror. In the time of Strabo, it was nearly deserted.

From the theatre, which is to the west of the modern village, a fine view is obtained of the site of the city, which was divided by the river Helisson (now Barbitza) into two portions. "The line of the wall of fortification was erected, I think," Sir W. Gell says, "like that of Mantinea, in a circular form, by Epaminondas, when he endeavoured to create an Arcadian city, which should be capable of withstanding the force of Lacedæmon. His plan failed in the end, very possibly from the means employed to ensure a great population, which, had it been found on the spot, or transported thither from another country, might have answered the purpose. Epaminondas seems to have forgotten that his community was composed of the most discordant elements, consisting of the inhabitants of many of the smaller Arcadian cities, most of which had probably some ancient quarrel with their neighbours, and all of whom were compelled very unwillingly, by an arbitrary decree, to quit their native fastnesses, to settle in the new city thus weakened by internal dissension. Megalopolis was exposed also to the additional misfortune of its inhabitants yielding to the temptation of trusting to their last resource, that of fleeing to their ancient abodes, for which the presence of a vigorous enemy would furnish the excuse. It is also to be doubted, whether fortifications constructed only by the hand of man, could be supposed a secure defence against an enemy in any

times. A spot might have been chosen which better united convenience with safety. The object of the great Theban could not have been the creation of a conquering, but of an opposing city, and for this purpose a hill would have served better than the plain. Generally speaking, it will, I think, be found, that no capital has risen to superior eminence, still less to the glories of foreign conquest, which has not been situated in or near an extensive plain. Hills and rocks render more defensible the cities of the mountains, but it is perhaps for that very reason that they are not under the necessity of extending their boundaries, and throwing to a distance their frontiers. Rome, Constantinople, and other cities, might of course be cited as examples of the contrary; but it is scarcely necessary to add, that the 'immortal hills' must be searched for by those who wish to see them, and that in either case, they are not elevations above the plains of Latium and Thrace, but the banks which torrents have separated from each other in their descent to the Tyber and the Bosphorus.

"There is even at present no want of cultivation, nor of villages, in this most celebrated Arcadian plain, and nothing can be more beautifully diversified with fields and groves. The Nomian mountains on the west, near Karitena, and the great Mount Ellenitza, a part of Taygetus, on the east, with Chimparou and its range, and Mænalus, on the north, furnish abundant streams, the banks of which are fringed with plane-trees, and which all fall into the Alpheus. The range of hills uniting Ellenitza with Tetrauzi on the south, toward the ancient Messenia, is not lofty, but very prettily spotted with wood. The village of Isari is seen high seated on Tetrauzi, and the white tower of Delli Hassan, near which Mr. Dodwell found the

ruins of an ancient city, catches the eye in the plain below ; but the chief object is the lofty peak of Kourounies, or *Sourias to Kastro*.” *

The Helisson, which is a small but rapid river, had its source, according to Pausanias, at a village of the same name, and flowing through Megalopolis, united with the Alpheus after a course of thirty *stadia*. Its banks, Mr. Dodwell says, are picturesque, being shaded with oaks and plane-trees, and it contains fine trout and eels. As it is very low in summer, many relics of antiquity might possibly be recovered without difficulty from its bed. Medals are often found. Those of Megalopolis are common ; namely, a silver one with a head of Jupiter on one side, and on the reverse, Pan sitting on Mount Lycæus, holding a branch in his left hand, and with an eagle on his right knee ; and a copper one, having the head of Jupiter, and on the reverse, the usual figure of Pan, with a bow in his right hand, and an eagle at his feet. The confederate coins of Arcadia are also common : they have generally the head of Jupiter or of Pan, with the fistula on the reverse. Inscriptions and other antiquities might also, Mr. Dodwell says, be recovered from among the ruins by diligent search. The pyrgos of the aga is partly constructed of inscribed marbles.

Twenty minutes to the S.E. of Sinano, crossing two streams in the way, are remains of a small Doric temple, now converted into a church. Part of the cella is seen, upon which the church is built. Near it lie some fragments of columns, with some fluted pilasters and unornamented *metopæ*. The distance from Megalopolis, (about seven *stadia*,) nearly corresponds to the situation assigned by Pausanias to

* Narrative, pp. 176—9.

the temple of the *Maniæ*, or Eumenides, erected on the spot where Orestes lost his senses on account of the murder of his mother. Still further in this direction, after crossing a small stream, passing through the village of Erisvānaga, and then crossing another rivulet, Mr. Dodwell observed some ancient vestiges; and half a mile beyond, is a small hill or natural mound, on which are some imperfect remains. He then proceeded through a village called Chappoga, near which are some ancient traces, and crossed here the fifth stream from Megalopolis. All these streams originate in the hills which rise on the eastern side of the plain, and after a short and winding course, mingle their waters with those of the Helisson or the Alpheius. From this place, Mr. Dodwell ascended a hill covered with oaks, to the *Kalybia* of Dabano, and in twenty minutes more, reached Palaio Rapsomata, seated on an eminence, on which are only a few imperfect foundations. "An hour and a half from hence, near the foot of the hills which bound the plain, a large source of water, called Marmorea, issues from the rock, and is probably the *Κροῦνοι* mentioned by Pausanias."*

From Megalopolis, roads branched off to Sparta, to Messene, to Tegea, and to Olympia; and remains of them, M. Pouqueville affirms, are still to be found in the directions indicated by the classic Topographer. Its ancient importance would seem to be attested by the circumstance, that all the military roads of Peloponnesus terminate at this spot as a centre. About two hours from Sinano, and twenty minutes from the village of Stala, is a ruined site, now called Agios Georgios, which Mr. Dodwell considers to be undoubtedly the site of Lykosoura,—according to Pau-

sanias, "the most ancient city of the most ancient people in the world." * Its walls, the learned Traveller says, manifest signs of the remotest antiquity. The ruins are thus described.

"The acropolis stood upon a fine precipice of an oblong form, the extremities facing nearly north and south. The western side is inaccessible, and the other side, which faces the plain of Megalopolis, is supported by a double terrace-wall, composed of rough blocks like the walls of Tiryns. The gateway is visible, facing the south, but its only remains consist of the foundations and some hewn blocks lying on the spot. Within the acropolis are two ruined churches and several *frusta* of unfluted columns of a dark-coloured marble, with some architraves and a Doric capital. The largest diameter of the columns is only one foot ten inches. A few hundred yards to the S.E. of the acropolis, is an eminence covered with bushes, which may well be supposed to conceal some interesting remains. Several blocks of plain columns, and a ruined church, are the only visible objects. To the north of this is another small elevation, where some fragments of plain columns, and some fluted columnar pilasters and triglyphs, evince the remains of a Doric temple. The whole is fallen to the ground, and, amongst the ruins of the cella, is a mass of white marble, which was probably a statue, but it is too much shattered for any form to be perceived. Between this and the acropolis are the remains of a bath or cistern, about 40 feet in length and 10 in breadth, composed of square blocks, and well preserved. A few feet above it is a small spring, which originally flowed through the bath by

* So the Arcadians styled themselves :

"*Ante Jovem genitum terras habuisse ferentur
Arcades, et Luna gens prior illa fuit.*"

OVID.

two apertures that still remain. Several large blocks lie scattered in the vicinity, which was evidently one of the most ornamented parts of the city. To the east of the acropolis are remains of another Doric building, consisting of fragments of columns and pilasters nearly buried. The principal part of the town occupied an undulating plain to the east of the acropolis. It is difficult to form any certain conclusions with respect to its size, as none of the walls, except those of the acropolis, have been preserved; but it appears to have extended over a circuit of two miles.*

“About twenty minutes from the ruins of Agios Georgios, towards the N.W., and near the village of Stala, is a *kephalo-brussi*, rushing out of the mountain in a deep glen, and forming a rapid stream, which finds its way by the ruins of the city, and entering the plain of Megalopolis to the N. of Delli Hassan, unites with the Alpheus. Another rivulet of more considerable size rises near the village of Issari, and running to the S.W. of Agios Georgios, also joins the Alpheus. One of these is probably the Plataniston.

* Notwithstanding the remote antiquity of some of these remains, the work of demolition had but recently been completed. Only three years before, the aga of Delli Hassan (a village twenty minutes distant, at the foot of the wooded hills that join Lycæus) had dilapidated the most perfect of the temples and several other ruins, for the purpose of building a new *pyrgos* with the precious materials. Unwilling to have his quarry detected, or his ravages exposed, he attempted to persuade Mr. Dodwell that there were no ancient remains in this direction. Delli Hassan is 70 minutes from Sinano on the road to Karitena. (See GELL'S *Itinerary*, p. 101.) Several ancient vestiges occur on this route, and between the village of Cyparissia (three quarters of an hour from Delli Hassan,) and the foot of Diophorti, is the village of Mavrias, “near which is a valley now called *Bathi Rema* (the deep glen), where the natives assert that fire often issues from the earth near a fountain. The same story is told by Pausanias, who calls the place *Bathos*.”

The pastures of these mountains retain much of their ancient celebrity; and numerous goats and sheep are seen on the hills where Pan fed his flocks. The mountains of the Melpeian* region resound on all sides with the pipe which the god is said to have invented on the spot. The pastoral inhabitants of the surrounding villages are a hardy and handsome race, evincing a spirit of probity and independence, and exercising hospitality and kindness to strangers."†

We must now prepare to take leave of the once populous and classic Arcadia, the mother-land of pastoral poetry and romance; and returning to the Turkish capital, proceed to describe the interesting remains which occur in the direction of the route

FROM TRIPOLITZA TO ARGOS.

THE ruins of Tegea, one of the three cities from which Tripolitza is supposed to have been built, are found at the village of Piali (or Pegale), about an hour eastward from that city. Sir W. Gell speaks of it as "one of the cities of Greece which, in its present state, presents the fewest objects of curiosity above ground;" but an excavation, he thinks, would be very productive. "It is probable that there is an immense treasure of sculpture in this place; for the soil, being all ploughed, so as to have left no trace of the walls, must have risen so much as to cover the ruins, before Tripolitza had become of sufficient consequence to require the decorations that might occasion the pillage of the marbles." It must be recollected,

* On approaching the bridge of Karitena, a village called Florio is seen on the left, which, Sir W. Gell says, nearly corresponds to the ancient Melpea.

† Dodwell, vol. ii. pp. 394—7.

however, that marbles are pillaged for other purposes than decoration,—for building-materials and to convert into lime. Mr. Dodwell observed that the soil is apparently much higher than the original level, but the walls, he remarks, have probably been employed in building the modern city.

“ The first ruins that the traveller comes to, occupy a gentle eminence, on which is the church of Agios Sosti, which has probably replaced some ancient temple. On the outer wall is a fragmented inscription, and, within the church, a Doric capital. Not far from this is an elevation crowned with the ruins of a large church called Palaio Episkopi, apparently built with the remains of a Doric temple, and situated on the original foundation. Several triglyphs, *frusta* of columns, and other architectural and sculptured fragments, besides some broken inscriptions, are visible on the walls. Some hundred yards from this church is the village of Piali, with a few remains of the great temple of Minerva Alea, built by Skopas of Paros. It was composed of the three orders of Grecian architecture. Above the Doric was the Corinthian, surmounted by the Ionic. There are fragments of the different orders, and several large masses of Doric columns of white marble, but the greater part is buried.* Their size may have contributed to their preservation, as they were too heavy to be removed. The two other orders were no doubt smaller, and have been carried to Tripolitza, as very few fragments of them remain. We are informed by Pausanias, that this temple was one of the largest and most ornamented in the Peloponnesus. The Calydonian hunt

* A Doric capital about five feet in diameter, Sir W. Gell found in use as the mouth of a well,

was represented on its front *tympanon*, while the *posticum* exhibited the battle of Telephos and Achilles in the plain of Kaikos. Augustus, to punish the Tegeans for their attachment to the interest of Antony, deprived the temple of the old ivory statue of the goddess, which he sent to Rome. He also removed the tusks of the Calydonian boar, and left the Tegeans no other relic but his skin." *

Mr. Dodwell observed no remains of the magnificent marble theatre built by Perseus, the last king of Macedon. If any traces exist, they are probably to be sought for at the hill of Palaio Episkopi, or that of Agios Sosti. On one of these must have stood the acropolis. The plain of Tegea is composed of rich arable land, and is surrounded with mountains, except in "two narrow slips," or openings, one of which leads southward towards Mistra, and the other to the plain of Mantinea.

The ruins of the latter city are found at a place called Palæopoli, seven miles from Tripolitza, — a ride of two hours. The road lies over the plain in a direction nearly north. About half way, the foot of a projecting mountain advances on the road from the left, forming the natural boundary between the territories of Tegea and Mantinea. Here are found a ruined church, with some ancient tiles scattered about, and traces of the wall which ran across the valley,

* Dodwell, vol. ii. pp. 418—20. The coins of Tegea are well known to the numismatic collector. They generally represent the galeated head of Minerva Alea, sometimes a bearded head with a diadem, or the figure of the goddess at full length, with that of a warrior. A scarce coin of this city exhibits Telephos receiving nourishment from a deer. The inscriptions are generally ALEOS and TEGEATAN.

composed of rough blocks apparently of high antiquity. On the acclivity is a Wallachian village, which, Sir W. Gell suggests, may possibly have been the spot to which Epaminondas retired after he was wounded, to witness the end of the conflict. The hill appears to be the Mount Alesion of Pausanias. On the right the monastery of Tsipiana is seen on the mountain. The marshy plain of Mantinea opens beyond the pass, and the road, inclining to the right, crosses at a bridge the sluggish waters of the Ophis, so called from its serpentine meanderings, which surround the walls of the ancient city. "The river," says Sir W. Gell, "runs directly against the base of the curtain, there divides, and, performing the circuit of the exactly circular walls with their 116 towers and eight gates, is re-united on the opposite side, and, after a short course, falls into a *katabathron*, or chasm, and disappears.* The traces of a bank are yet visible, by which a besieging army raised the waters so high, that not only the city was inundated, but that part of the upper walls which consisted of unbaked bricks, resting upon the massive stone foundations, fell into the flood. This is, I believe, usually taken for a romance, but the vestiges confirm the history.† The lines of the streets

* But for this subterraneous vent, the stream of the Ophis, together with the waters that fall from Artemision, would inundate the plain.

† These walls resisted, even better than stone, the impulse of warlike engines, but were not proof against the effects of water. The story is, that Agesipolis, King of Sparta, forming a ditch round the town, caused the river Ophis to flow into it, and dissolved the fabric of the walls, as Cimon, son of Miltiades, had done before with the earthen walls of Elion, on the river Strymon. The walls which are seen at present, Mr. Dodwell considers as of later date, having been built, probably, after the battle of Leuktra. "They are of the same style as those of Messene, and exhibit an interesting and very perfect specimen of Grecian fortification."

are yet in some places visible, as is the theatre near the centre, which is not less than 213 feet in diameter. There are several pools in the enclosure. The radius of the circle which would describe the wall of Mantinea, might be 2000 feet in length. I think there is reason to believe, that Epaminondas laid out his other Arcadian city of Megalopolis on a similar plan, though on a smaller scale. The site is a perfectly dead flat, and the effect produced on these plains by the streams falling into chasms, instead of finding their way through valleys, is, that the mountains rise as abruptly from the flat edge of the marsh, as rocks rise from the surface of the sea. Near the walls is a little monastery on a conical hill, called Chrysoule, where the most ancient city is said to have stood."

Mantineia was richly decorated with public edifices. It had eight temples, besides a theatre, a stadium, and a hippodrome. Except the imperfect remains of the theatre, the walls of which are similar to those round the town, none of the sites of the ancient buildings can be identified, every thing, except the city walls, being in a state of total dilapidation. The coins of the city are not scarce: they bear the image of Neptune, their tutelary deity, and sometimes the head of Minerva, Jupiter, or Antinous.*

The Mantineian plain is inclosed, towards the south-east, by the rugged heights of Parthenion and Artemision, which separate it from the plain of Argos. On the north-west, a line of rocky hills separates it from that of Kalpaki, a village two hours and a quarter from Mantinea, on the site of the ancient Orchomenos. The road from Tripolitza is, for the first three miles, the same as that to Mantinea. It

* Gell's Narrative, p. 137. Dodwell, vol. ii. pp. 421-4.

then passes the *katabathron*, where the waters of the plain fall into an abyss, and a quarter of an hour further, ascends a valley to the village of Kapsa, consisting of sixty houses and a church. After passing the vestiges of the tower and wall which once guarded the pass, the traveller quits the Kalavrita road, to ascend to the large village of Livadiou, * situated at the foot of the mountains on the left, but sufficiently elevated to overlook the plain of Orchomenos, which, in this part, takes from it its modern name. The lofty mountain to the west of this village is covered with pines. It extends to both the plains of Orchomenos and Mantinea. On the other side of the range, on a much higher level, is situated the town of Betena, near the ancient Methydrion. From Livadiou, the traveller has again to descend, and crossing the road to Kalavrita, which he leaves to the left, traverses the marshy plain, and in less than an hour, reaches the modern village of Kalpaki (or Kallipachi), situated on the south side of an insulated hill, which fills up a pass between a mountain called Roussi, and the eastern chain of Mount Artemisius.†

“ The situation of Orchomenos was fine and commanding, running up to the summit of its hill, which

* Written by Sir W. Gell and Mr. Dodwell, Lebadi, Lividi, Lebidi, Lebidiou, and Libadiu. The thermometer here, on Sir W. Gell's arrival (April 3), stood at 28°, the same as at Tripolitza in the morning. From Livadiou, it is four hours to Betena, five hours to Davia, ten hours to Dimitzana, four hours and a half from Tripolitza.

† Mr. Dodwell reached Kalpaki in two hours and a quarter from Mantinea. On reaching the foot of the hills which rise from the southern side of the plain of Orchomenos, he came to the ancient road, paved with large stones; “ of which,” he says, “ though broken and full of holes, we were glad to make use, instead of traversing the marshy ground through which the summer road passes.”

was crowned with the castle, whence the walls and towers ran down to the sides of the plain, leaving the citadel as the apex of a triangle of about half a mile each way." The hill resembles Mount Ithome in form, though of far inferior height, being steep on all sides, and flat on the summit. When the snows of winter melt, and the lake which extends on the north of the ruins overflows, the hill is almost surrounded with water; and it is called an island by one ancient writer.* The walls were fortified with square towers. In some places they are well preserved, and the most ancient parts are in "the rough Tirynthian style." The modern village is situated upon the ruins of the lower town. The cottage occupied by Mr. Dodwell stood upon the remains of a Doric temple of white marble, small, but apparently very ancient. Large masses were scattered about, and some countrymen whom the Author employed to excavate, dug out some elegant Doric capitals in perfect preservation. He earnestly recommends future travellers to prosecute the researches which he had not time to pursue. There is a fine fountain below the village. Near it is a white marble lion, in an indifferent style, and under the natural size. Below the fountain is a ruined church, evidently occupying the site of an ancient building of the Doric order, of small dimensions, — probably a mausoleum.

"Orchomenos," remarks Mr. Dodwell, "seems to have been a place of little consequence in the time of Pausanias; but it is singular, that there are still the remains of several buildings, which appear to have been temples, though he mentions only two. Besides

* Dionysius of Halicarnassus. This lake, like most others in this part, has no visible outlet, and increases or diminishes with the season.

the two already noticed, the church of the Panagia, which is situated at the southern foot of the acropolis, is entirely composed of the remains of a Doric temple, among which are triglyphs, plain *metopæ*, and fluted *frusta* of white marble, but of small proportions. Here are also some fragmented *antefixa* of terra cotta, depicted with the usual foliage of a dark red hue. Near the church is a small spring. Further down in the plain, towards the lake, is another ruined church, constructed with ancient blocks of stone and marble; and near it is an Ionic capital. A few paces from this are the remains of an ancient tower. Still further, towards the village called Rush, is another church, in the walls of which are some marble triglyphs. A few hundred paces to the west of Kalpaki, there is a heap of square blocks of stone, of large size; and further in the plain are other similar remains: indeed, everything seems to evince that Orchomenos was a strong and extensive city, and sumptuously decorated with ornamental edifices, which Pausanias has not described with his usual diligence." *

For the sake of describing the remains of these three cities in the immediate neighbourhood of Tripolitza, we have wandered from our proposed route. The road to Argos, on leaving the Tegean plain, crosses a very steep summit, and descends by a zigzag causey into the valley of Hysiaë. It then passes the villages of Agios Giorgios and Araithyrea, and runs across the plain to the city. The road from Mantinea to Argos leads, in three quarters of an hour, to the plain of Chipiana. An hour further is the monastery of Chipiana, on a mountain. A steep ascent of an hour leads to the summit, on which goose-

* Dodwell, vol. ii. p. 427.

berry bushes were found growing wild. Two hours more are occupied in traversing and descending the mountain. In two hours further, the traveller crosses a large torrent, and in half an hour beyond, enters the plain of Argos. This road, being both steep and bad, is seldom used: it occupies nearly the same time as the direct road from Tripolitza, viz. nine hours and twenty-three minutes; but the latter, lying chiefly over the plains, may, without an attendant on foot, be performed in less than eight hours.*

ARGOS.

THE most striking view of the Argive plain and capital is obtained in the approach from Nemea, or from Tiryns. Mr. Dodwell, who arrived there from Corinth, by the pass of Tretos, thus describes his entrance on what he pronounces to be "the most interesting part of the Peloponnesus, the ancient territory of Argolis."

"We began to descend by a badly paved way, and came to a clear and copious spring, which, forming a small but rapid stream, rushes down the rocky declivity of the hill into the plain of Argos. At the outlet of the glen, we experienced a sudden burst of one of those magic prospects which occur so often in this beautiful and classic region. The view extended over the rich and even plain of Argos, with its capital and pointed citadel, beyond which the lake of Lerna glimmers faintly in the view. The ancient Mycenæ is observed on the left or south-east side of the plain. Further down are seen the ruins of Tiryns, and at the southern extremity of the plain, Nauplia and its

* Gell's Itin. pp. 173, 4.



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H. Adlard. sc.

ARGOS.

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lofty acropolis rise conspicuously from the sea. The north-west side of the plain is bounded by the towering heights which branch from Mainalos and Zarex; and the south-east side by a lower and less precipitous range, of which Mount Euboia, near Mycenæ, is the principal. The horizon is terminated by the blue line of the Argolic Gulf.

“We descended to the plain of Argos, and near the foot of the hill, observed the traces of a thick wall. The plain is a perfect flat, composed of rich soil well cultivated and mottled with villages. Several ploughs drawn by oxen, were tilling the ground. We observed great quantities of wild geese and plovers flying about. We passed to the right of a village named Phikti, where there are some ancient remains, and a square tower composed of large stones. Our road crossed some small torrent-beds, at present dry, but evidently at times filled with impetuous streams. We passed by a low rocky hill and a church, and went through a straggling village called Kutsopodi. Further on, we crossed a small stream, and beyond it, a great torrent-bed called Zeria. This is ‘Father Inachos.’* A tumulus, composed of small stones, is seen upon its bank, a few paces from which are some large blocks.

“In approaching Argos, the view was particularly grand. The rocks of the acropolis rose close on our right hand, with a monastery perched upon the pinnacle of a steep precipice. On our left was a round eminence of moderate elevation, probably the Phoronaian hill. Before us was the town of Argos, with the distance closed by the plain and gulf. This once celebrated city is at present not half so populous as

* “Pater Inachus”—“ingens Inachus.”—STATIUS.

Athens. Its inhabitants do not exceed five thousand, the majority of whom are Greeks. Argos occupies a perfect flat, at the south-eastern foot of the ancient acropolis. The houses are small and low, but, intermingled with numerous gardens, are dispersed over a considerable space, and exhibit the semblance of a large straggling village. This city contains two mosques and many churches, and is governed by a bey, who has forty villages under his command.* Most of the ancient edifices, with which Argos was so copiously furnished and splendidly adorned, have so entirely disappeared, that, on entering the town, the traveller is inclined to ask, Where are the thirty temples, the costly sepulchres, the gymnasium, the stadium, and the numerous monuments and statues that Pausanias has described? They have for ever vanished, for, of most of them, not a trace is to be found. The silent destruction of time, or the fierce ravage of barbarism, has levelled every thing with the ground, except the theatre, the acropolis, and some uninteresting masses of Roman architecture.

“The theatre is at the south-eastern foot of the acropolis. The seats, which are cut in the rock, are well preserved, and it is of magnificent proportions. In front of the theatre is a large Roman wall of brick, at present named *Palaio Tekkie*.† We entered the house of a Turk near the ruins, and were conducted to some subterraneous vaulted chambers, paved with coarse mosaic of black and white colours. Our pro-

* A French traveller (Des Mouceaux) who visited Greece in 1668, by order of Louis XIV., says, there were in his time, sixty villages in the plain of Argos.

† “Probably a part of the *castellum* (Χωρὶς) which was near to the theatre called Criterion, once a court or tribunal of judgment.”—Dr. E. D. CLARKE.

gress in a passage was stopped by a modern wall; they assured us that it continued a long way underground, and terminated at some other brick ruins, where a similar mosaic pavement is also seen. Apollodorus, Pausanias, and others, mention the subterraneous edifice of Acrisius, and the brazen *Thalamos*, in which his daughter Danaë was confined. In the time of Pausanias, it contained the monument of Krotopos, and the temple of the Kresian Bacchus. Not being able to proceed any further in this passage, we returned to the theatre, near which we observed a fine mass of wall of the well-joined polygonal construction. Two of the blocks are traced with inscriptions, but they are so corroded, that only a few letters are legible. This ruin is at present called Limiarti. A little higher up the acropolis hill is a brick ruin, built upon a flat hewn rock. One of the internal walls contains a round niche for a statue, which an excavation might probably bring to light. Some years after I had made the present tour in Greece, Veli Pasha, Governor of the Morea, caused an excavation to be made near the theatre, and discovered sixteen marble statues and busts, in good style and preservation, particularly one of Venus and another of Æsculapius. They were not quite half the size of life. Several gold medals of the Emperor Valens were also found in a sepulchre near the same spot.

“ The acropolis stands upon a pointed rocky acclivity, of considerable elevation and great natural strength. The walls and towers make an impressive appearance from below; but, on approaching these structures, the traveller is disappointed to find the greater part of them composed of small stones and cement, the work of the middle ages. We ascended by a winding path, and observed very few traces in

our way; though Pausanias mentions a stadium and five temples within the citadel, or on the way up to it. Of these temples, the most celebrated was that of Minerva, containing the tomb of Acrisius. There are still upon the acropolis, some fine remains, of polygonal construction, which are probably the Cyclopiian walls alluded to by Euripides; as we have no reason for supposing that the well-joined polygons were not included in that denomination, as well as the specimens of the rough and less complicated Tyrinthian style. There are several remains of ancient walls on the acropolis of Argos, consisting of the second style or well-joined polygons, but not the slightest traces of the rough Tyrinthian style. Had the walls been originally composed of these rough and durable masses, it is next to impossible that they should so completely have disappeared; and I have no doubt that the walls which exist at the present day, are the same which Euripides attributes to the Cyclopiians. The walls encircle the summit of the acropolis; and the modern castle, composed of bastions and towers built with small stones and mortar, is erected on the ancient remains, in which the lower parts of some round and square towers are visible. The acropolis is entirely deserted, and without inhabitants. It commands a view of great interest and extent, but seen from too great a height for picturesque effect. The whole plain of Argos, with the capital, villages, and gulf, with Mycenæ, Tiryns, and Nauplia, may be discriminated as in a map. The Table Mountain near Nemea, is also visible. We descended by another way, and in half an hour, reached the theatre.

“ There were two citadels at Argos, of which the principal, above the theatre, was called Larissa and Aspis: it owed its former name to the daughter of

Pelasgos, and its latter to the game of the shield, which was here solemnised. The second fortress was on a rocky eminence of moderate height, to the north-east of the Larissa: this must be the hill of Phoroneus, as there is no other elevation in Argos or its immediate vicinity, adapted for the position of a fort. The monastery, which is situated upon a steep rock, on the north side of the Larissa, apparently occupies the site of an ancient temple. Under the monastery are some caverns containing spring water, which probably finds its way, by subterraneous passages, to the lower town, where it supplies the wells and fountains. Pausanias mentions a temple at Argos, sacred to the Cephissos, under which that river ran. The temple of Apollo Deiradiotes was in the way up to the Larissa, and situated in a spot called *Deiras*, from its position on a ridge of rock, which answers to the situation of the monastery. Fourmont describes a subterraneous inlet, which, he says, penetrates 3000 paces in the Larissa rock, being cut through a dark-coloured stone full of petrified shells: he says, that the passage is perfectly straight, but has recesses on each side, not opposite each other.* Plutarch informs us, that Cleomenes opened the subterraneous passages under Aspis, and thus entered the city.”†

Dr. E. D. Clarke, who visited this part of Greece in 1801, speaks of the theatre as a very remarkable structure, differing from every other which he saw in Greece, in having two wings, with seats, one on either side of the *cavea*; “so that it might be described as a triple *coilon*.” For what purpose these side cavities were designed, he considers as doubtful. Within the

* From this account, it would seem to have been a necropolis.

† Dodwell, vol. ii. pp. 214—21.

cavea, sixty-four seats were then remaining, the height of each being thirteen inches. "Above the theatre was the *Hieron* of Venus, and this," adds the learned Traveller, "we certainly found. The site is now occupied by a Greek chapel, but it contains the remains of columns, whose capitals are of the *most ancient* Corinthian order; a style of building unknown in our country, scarcely a model of it having been seen in England, although it far exceeds, in beauty and simplicity, the gaudy and crowded foliage of the *later* Corinthian." * At the foot of the hill of the acropolis, Dr. Clarke found, he says, "one of the most curious tell-tale remains yet discovered among the vestiges of Pagan priestcraft: it was nothing less than one of the oracular shrines of Argos alluded to by Pausanias, laid open to inspection, like a toy which a child has broken in order that he may see the contrivance whereby it was made to speak. A more interesting sight for modern curiosity can hardly be conceived to exist among the ruins of any Grecian city. In its original state, it had been a temple; the further part from the entrance, where the altar was, being an excavation of the rock, and the front and roof constructed with baked tiles. The altar yet remains, and part of the *ficile* superstructure. But the most remarkable part of the whole, is a secret subterraneous passage, terminating behind the altar; its entrance being at a considerable distance towards the right of a person facing the altar; and so cunningly contrived as to have a small aperture, easily concealed, and level with the surface of the rock. This was barely large enough to admit the entrance of a single person, who having

* Sir W. Gell says, that an inscription found in this chapel, proves it to be on the site of a temple of Venus.

descended into the narrow passage, might creep along until he arrived immediately behind the centre of the altar, where, being hidden by some colossal statue or other screen, the sound of his voice would produce a most imposing effect among the humble votaries prostrate beneath, who were listening in silence upon the floor of the sanctuary. We amused ourselves for a few minutes by endeavouring to mimic the sort of solemn farce acted upon these occasions; and as we delivered a mock oracle, *ore rotundo*, from the cavernous throne of the altar, a reverberation, caused by the sides of the rock, afforded a tolerable specimen of the 'will of the gods,' as it was formerly made known to the credulous votaries of this now forgotten shrine. There were not fewer than twenty-five of these juggling places in Peloponnesus, and as many in the single province of Bœotia; and surely it will never again become a question among learned men, whether the answers in them were given by the inspiration of evil spirits, or whether they proceeded from the imposture of priests: neither can it again be urged, that they ceased at the birth of Christ, because Pausanias bears testimony to their existence at Argos in the second century." *

There are other appearances of subterraneous structures, Dr. Clarke adds, requiring considerable attention. "Some of these are upon the hill: they are covered, like the Cyclopean gallery of Tiryns, with large approaching stones, meeting so as to form an

* Clarke's Travels, part ii. § ii. ch. viii. The learned Author noticed the appearance of a similar contrivance in an oracular cave at Telmessus in Asia Minor.—See MOD. TRAV., *Syria*, &c. vol. ii. p. 226. Mr. Swan says, the subterranean passage at Argos referred to by Dr. Clarke, is, in its present state, about twenty feet in length. There is now no "fictile superstructure."

arched way, which is visible only where these stones are open." These are apparently the vaulted chambers referred to by Mr. Dodwell. One of the mosques is said to have been erected with blocks brought from the Grove of Esculapius in Epidauria.

The foundation of Argos by Inachus is supposed to have taken place about 232 years after that of Sicyon, corresponding to B.C. 1856. It was for a long time the most flourishing city in Greece, and was enriched with the commerce of Assyria and Egypt. As early as the time of Perseus, who, according to Sir Isaac Newton, flourished B.C. 1028, it was dependent on Mycenæ, the king of which state is styled by Homer the "king of many islands, and of all Argos." In the time of Strabo, it still continued to be one of the first cities of the Peloponnesus; and, owing to the fertility of its soil, and the advantages of its situation, was probably never abandoned till the Turkish conquest. In the fourteenth century, Argos and Nauplia belonged to Pietro Cornaro, a noble Venetian; on whose death, his widow ceded them to the Republic of Venice, (in 1388) for 2000 ducats of gold, and an annuity of 700 ducats. In the year 1397, Argos was taken by Bajazet, who destroyed its walls, and the place was for some time deserted. It was then rebuilt by the Venetians, from whom it was taken by the Turks in 1463: it was subsequently recovered, but finally lost to the Turks in the same year.

Of late years, the population of Argos has been slightly on the increase. Sir W. Gell says, the inhabitants were reckoned in 1805 at about 4000, (Dr. Clarke says 6000,) few of them, however, "of any sort of consequence, the whole, or nearly so, being Albanian peasants." Dr. Clarke describes it as a large, straggling place, full of cottages, with few good houses; the roofs

not flat, as in almost all parts of the East, but sloping, like those of the northern nations; and he supposes the style may have been introduced by Albanian workmen. The houses were for the most part disposed in right lines, and fitted up with some comforts unknown in this part of the world, although in other respects wretched hovels. Each house had an oven, so that here, even the Albanians did not bake their unleavened cakes upon the hearth, as is usual in their cottages elsewhere. A school had lately been established here by a Greek priest. It had formerly been customary for the principal families of Nauplia and Argos to send their children to Athens for instruction.

At the commencement of the Revolution, its fortress, which had long been neglected, was entirely out of repair, and unprovided with cannon. Yet, in July 1822, Demetrius Ypsilanti defended it for some days against the awkward efforts of the whole Turkish army under the Pasha of Drama.* On this occasion, above 200 shot are said to have been fired by the enemy, of which ten only struck any part of the building. To the delay occasioned by this operation, the ultimate destruction of the Turkish army may in part be ascribed.† Its appearance, in April 1825, is thus described by Count Pecchio.

“ This capital of the ancient monarchy of the ‘ far-reigning Agamemnon,’ is at present a city containing at most 10,000 inhabitants. Its streets are wide and regular; its houses principally of wood, with projecting wooden porticoes, light and elegant. In this Revolution, first the Turks, and afterwards the Greeks, eagerly contributed to its destruction. It is now rising again from its ruins. The eparch, or prefect, with

* See vol. i. p. 178.

† Waddington, p. 143.

his counsellors, and the other chiefs of the city, took us to view the site chosen for the new university. Signor Warvachi, a rich Greek merchant, left at his death a fund for this object, consisting of the interest of above 100,000 francs. The city has bought, to be built upon for the purpose, the large square space of a Turkish bazar, of which there remain only the surrounding walls, with a fountain in the centre. But what was my pleasure when I beheld a school for mutual instruction, built expressly by the Government, and opened only last December ! It is upon the plan of the English schools, but is too confined for the 200 children who frequent it. Attached to it is a dwelling for the master, who acquired the method of tuition at Bucharest, from Signor Cleobulo ; the latter having been taught, as I apprehend, at the schools in Paris. The establishment is attended by both boys and girls, who are kept separate from each other. A lady of Scio, to remove the inconvenience of having them together, and to obtain at the same time an adequate education for the girls, proposes to build for them a school adjacent ; and already the means of effecting it are under consideration. We saw, besides, the rising walls of a Greek church, which is building within the ruins of a mosque, that had once been constructed from the wreck of a former Greek church ; while the latter, perhaps, owed its origin to the remains of an ancient temple.

“ On returning home, a young damsel poured water upon our hands. We then sat down, cross-legged, upon carpets, around a table covered with kid, lamb, pilaw, and coagulated milk, (which is eaten with the pilaw,) new goats’ cheese, and oranges. From time to time, a young *palikari* handed round a silver cup filled with wine. Having drunk to the independence

of Greece and washed our hands again, we arose ; and the same damsel spread upon the carpets, skins and coverings that served for our bed.”*

Only a few months after, Argos was again doomed to become a prey to the flames of war. The Rev. Mr. Swan, who reached it in May, describes it as being in a most miserable condition, and bearing evident marks of the devastation of revolutionary warfare. “ Hundreds of houses were overthrown ; and the tottering walls alone betrayed the fact of their previous existence. The houses are erected solely of mud, with the exception of the Turkish *Bezestein*, and perhaps a Turkish mosque or two, which are of stone.” Mr. Swan was struck, on entering the place, with its resemblance to Pompeii. The monastery on the Larissa has shared the fate of the temple, the site of which it occupied. “ The ancient and the modern fane are alike undistinguishable ruins.” The greater part of the plain, however, was at that time covered with waving corn, and orange-trees ; and gardens ornamented the town, which was all alive with its population. In the following July, the Cambrian being again off Napoli, Mr. Swan availed himself of the opportunity to visit the field of battle at Mylos, where Demetrius Ypsilanti, with a handful of men, a short time before, succeeded in repulsing the Egyptian army.† He thence rode on to Argos. “ The road exhibited no sign of the devastations of war : the corn and vines were standing, and the latter promised an abundant supply of fruit ; they were in the act of cutting the corn. Argos, however, is completely depopulated.

* Picture of Greece, vol. ii. pp. 22—6. The Writer cites passages from Homer, which will be familiar to most of our readers, exactly descriptive of these customs.

† See vol. i. p. 236.

We could scarcely find a single human being, and every house was blackened by fire. The fruit-trees in the town had been entirely stripped, excepting a few limes and unripe pomegranates. We had the greatest difficulty to procure even water.”*

The want of water at Argos was, in ancient times, proverbial.† Strabo, however, mentions some fountains within the city; and Mr. Dodwell says, there are at present several ancient and modern wells in Argos. “In almost any part of the town and its vicinity, water is obtained without digging to a great depth.” The citadel, however, is stated to be without water, and is therefore not tenable in the event of a close blockade. A more serious drawback on the attractions of this celebrated place is the extreme insalubrity of the whole plain in the autumn months. “The *malaria*,” Mr. Dodwell says, “makes greater havoc in this beautiful country, than was ever occasioned by the Lernæan hydra, or the Nemean lion.”

The river Inachos, (now called Zeria, from ξηρος, dry,) the bed of which is a short way to the N.E. of the city, is supplied with casual and transitory floods only after hard rains and the melting of the snows. Even in the month of December, when this Traveller visited Argos, there was not a drop of water in its channel. “It rises about ten miles from Argos, at a place called Mushi, in the way from Arcadia to Tripolitza.”‡ In the winter, it sometimes descends

* Swan’s Journal, vol. ii. pp. 7—11; 136.

† Pausanias states, that no water but that of Lerna remains in this part of the country during the summer months. “He seems,” Mr. Dodwell remarks, “to have forgotten the perennial current of the Erasinos, which is much nearer to Argos than the Lernæan Lake.”

‡ We find no such place in the Itinerary. “Its source, according to Strabo, was on Mount Lurkios, near Kunouria in Arcadia; according to Pausanias, on Mount Artemision.”

from the mountains with such force as to do considerable damage to the town.

On quitting Argos in the direction of Lerna, Mr. Dodwell, after passing some uninteresting Roman traces, crossed two rivulets running towards the Argolic Gulf. One of these is the Phrixos, which unites with the Erasinos to form the marsh of Lernos, and enters the sea between Temenion and Lerna, forty *stadia* from Argos. In fifty minutes from Argos, he "reached a cave in the rock, which contains a church and a spring of clear water, called Kephalaria, which bursts from the rock with impetuosity. This is the Erasinos, or Arsinos, which, according to Herodotus, Strabo, and Pausanias, has its original source at the lake of Styμφhalos in Arcadia. After a subterranean course of about 200 *stadia*, it issues from this cavern, which is in Mount Chaon.* Bacchus and Pan here received the sacrifices of their worshippers: the rock has been cut, and the cave was probably a *Paneion* or *Nymphaion*. Near the source is another cave with two entrances, which probably possessed, in ancient times, its peculiar objects of interest or adoration, but which is now employed for the manufactory of saltpetre."

The travellers found, on entering the cave of the Erasinos, that it was the festival of the saint to whom the subterranean church is dedicated; and some good women, who had been offering up their devotions, hospitably loaded the strangers with boiled pulse and dried currants. In front of the cave is a tumulus, which had been recently opened, and was found to contain some small columns of grey granite. In fifty-

* "*Redditur Argolicis ingens Erasinus in Arvis.*"—Ovid. *Metam.* xv. 276.

five minutes from the cave, passing through some fine rice-plantations, they reached the lake of Lerna,—“ a small marshy pool, overgrown with reeds. As the stream which issues from it turns some mills, it has taken the name of *Μυλος* (Mylos): it discharges itself into the sea, which is a few paces from it. The Lernæan marsh is formed by several clear and copious springs, which rush out of a rock at the foot of a hill. This lake is, however, so diminutive, and so much concealed by reeds and other aquatic plants, that it might easily be passed without attracting the attention of the traveller. The millers who live near it, assured us it had no bottom.*

“ Apollodorus pretends that the hydra used to enter the plain, and ravage the country and the flocks; and it still continues occasionally to commit similar depredations during the winter months. The fact is, the lake of Lerna is the hydra, and its heads are the sources, which Hercules, or some powerful individual, endeavoured to stop up, in order to prevent the recurrence of an inundation. But as soon as one spring was closed, it naturally found vent in another part; or, according to the emblematical style of antiquity, as

* Pausanias asserts, that the Alcyonian lake or pool (which, remarks Mr. Dodwell, is evidently the same as the Lernæan,) is unfathomable, and that Nero could not reach the bottom with lead fastened to ropes many *stadia* in length. He describes it as the third of a *stadium* (about seventy-three yards) in diameter, and lying among grass and bulrushes: he adds, that it draws persons to the bottom, who venture to swim upon its surface. Apollodorus denominates it *Lernes Elos*; he also mentions the fountains of Lerna and of Amymone. Strabo mentions the river and lake of Lerna, and the fountain of Amymone. Virgil also calls Lerna a river. Pausanias speaks of Lerna as a city, and calls Amymone a river: he mentions the fount of Amphiaras, and the rivers Cheimarros, Phrixos, and Pontynos as in the same vicinity. See references in Dodwell and Clarke.

soon as one head was removed, others appeared in its place. The different opinions concerning the number of heads is easily accounted for, the springs being more or less numerous, according to the season of the year and the quantity of water. The word Ὑδρα is probably derived from Ὑδωρ, which is the lake with its numerous springs or heads. These were the ideas which occurred to me upon the spot, and which, I find, had long before been those of Albricus.*

“The immediate vicinity of the Lernæan pool was very celebrated in the mythological fictions of antiquity. For, besides the story of Hydra and Amymone, we have those of Pluto and Bacchus, who both descended to the infernal regions near this place. We are also informed by ancient mythographers, that Amymone, daughter of Danaus, who was employed in supplying Argos with water, was stolen away by Neptune near this spot, and that he struck a rock near which she stood with his trident, from which a fountain, called by her name, Amymone, immediately issued. In this story, we may, perhaps, trace the em-

* “At the time of the Trojan war, the environs of Argos were a marshy ground, with but few inhabitants to cultivate it; while the territory of Mycenæ, abounding in all the principles of vegetation, produced luxuriant harvests, and was extremely populous. But the heat of the sun having, during eight centuries, absorbed the superfluous humidity of the former of these districts, and the moisture necessary to the fecundity of the latter, has rendered sterile the fields of Mycenæ, and bestowed fertility on those of Argos.”—*Travels of Anacharsis*, vol. v. ch. 64. “The fables transmitted from one generation to another, concerning the contest between Neptune and Juno for the country, as between Neptune and Minerva for Attica, may,” Dr. Clarke remarks, “be regarded as so many records of those physical revolutions in preceding ages, which gave birth to these fertile regions; when the waters of the sea slowly retired from the land, or, according to the language of poetry and fable, were said to have reluctantly abandoned the plains of Greece.”

blem of an earthquake, which caused an irruption of the sea, with the appearance of a fountain,—as often happens during such violent concussions of the earth.

“ The water of Lerna was of such reputed sanctity, that it was used by Minerva and Mercury for the purification of the Danaïdes, after they had killed their husbands. The springs issue from the foot of Mount Pontinos, an insulated pointed rock, which we were fourteen minutes in ascending, with the hope of discovering the remains of the temple of Minerva of Sais; instead of which, we found only the ruins of a modern castle, without one relic of antiquity. Our trouble was, however, fully compensated by the extensive view which the hill commands. Towards the north is the Larissa of Argos, and beyond it, the table mountain near Nemea; more to the east, are descried the ruins of Mycenæ, Tiryns, and Nauplia, while the Argolic Gulf is immediately below the eye.

“ Pausanias informs us, that Mount Pontinos had the peculiar quality of causing all the rain by which its surface was drenched, to disappear; but this has in it nothing of the marvellous, as he seems to infer, as it is composed of a calcareous rock, full of deep fissures and subterraneous cavities. The falling rain, therefore, after being absorbed, is conducted by the springs which are at the base of the rock, to the Lernæan pool. The whole of this hill is covered with the wild sage, the *salvia pomifera*, bearing bunches of yellow flowers, and a green berry about the size of a small cherry; the under part of the leaves is covered with a white woolly substance, easily detached by the wind, and which, on coming in contact with the eyes, causes a violent smarting pain, that lasts for about a quarter of an hour. This plant is common in rocky places in Greece, and is called *Alephaskia*, from *Αλεφασκος*, the

ancient name for sage. It enters into the *materia medica* of the modern Greeks, and is taken as tea, and used as a sudorific in feverish cases.”*

MYCENÆ.

THE ruins of the proud capital of the “king of men” are found near the little village of Krabăta, about six miles to the N.E. of Argos.† This is on many accounts one of the most interesting sites in Greece. “I approached the Cyclopiian city of Perseus,” says Mr. Dodwell, “with a greater degree of veneration than any other place in Greece had inspired. Its remote antiquity, enveloped in the deepest recesses of recorded time, and its present extraordinary remains, combined to fill my mind with a sentiment in which awe was mingled with admiration. I was not so forcibly impressed at Athens, at Delphi, at Delos, or at Troy.” Here, Sophocles has laid the scene of his *Electra*, and the poem bears every mark of having been written by one familiar with the localities described. He was thirty-five years of age when Mycenæ was laid waste by the Argives, B.C. 466. In the time of Strabo, even its ruins appear to have been unknown; for he asserts, that not a vestige of the city remains. The place had ceased to be inhabited long before the Macedonian conquest, and its last inhabitants were the contemporaries of Æschylus, Sophocles, and Euripides.

We must now attempt to give, in a very compressed form, the substance of the valuable information fur-

* Dodwell, vol. ii. pp. 224, 8.

† According to Pausanias, the distance from Mycenæ to Argos was fifty *stadia*.

nished by the researches of Dr. E. D. Clarke and Mr. Dodwell.

“On quitting Argos,” says the latter Traveller, “we crossed the streamless Inachos, and, in twenty-six minutes, passed a bridge over a forsaken water-course which joins the Inachos. We went near a khan, and, in an hour and twenty-three minutes from Argos, reached the village of Krabata, situated at the foot of the mountains, about a mile below the ruins of Mycenæ.

“The first ruin that fixed my attention was that which travellers have generally denominated the Treasury of Atreus. Some hundred paces further brought me to a magnificent wall, on turning round the angle of which, the Cyclopiàn Gate of the Lions presented itself before me, and the entrance into that same acropolis through which the ‘king of men’ passed, when he quitted Mycenæ for the conquest of Troy. This gate still remains nearly in the same state as in the second century, when it was visited by Pausanias, who says, it is supposed to have been made by the Cyclopiàn. The plan of the gate closely resembles the approach to the Treasury of Atreus. In each, two parallel walls, forming a passage, lead to the portals, over which is a triangular niche in a wall, composed of parallelogram blocks, each door diminishing in breadth upwards. The Gate of the Lions, which faces the north-west, is nearly concealed under an accumulation of earth and ruins: its height, therefore, cannot be ascertained, but it was probably not less than 17 feet; its breadth at top is $9\frac{1}{2}$ feet. The lintel is $15\frac{1}{2}$ feet in length, 6 feet 8 inches in breadth, and 4 feet in height. The stone, on which are the sculptured lions, is 11 feet broad at the base and 9 in height; its general thickness is 2 feet: it is of a tri-

angular form, filling the niche made for its reception. The street, or approach to the gate, is $30\frac{1}{2}$ feet in breadth. The construction of the lateral walls is nearly regular, differing from the walls which constitute the *peribolos* of the acropolis, which are irregular polygons. They are of the hard breccia, which was excavated near the spot; but the block of the lions is of the same green marble as the columnar pilaster near the Treasury of Atreus, and which resembles in appearance the green basalt of Egypt. This curious piece of sculpture, probably the most ancient in Greece, represents in half-relief, a column between two Egyptian lions,* their hinder feet resting on the lower part of the block, just over the lintel of the gate; the front feet placed upon a basement prolonged from the pedestal of the column, which, increasing in diameter upwards, is directly contrary to the usual form of columns. The capital is composed of three annulets, increasing in thickness and diameter upwards, surmounted with the Doric *abacus*, upon which there must anciently have been some object of a triangular form, to fill the upper part of the niche: this must have been a flame. The column has been conjectured to allude to the solar worship of the Persians, as Apollo and the Sun were represented under a columnar form. The column was also the symbol of fire, and perhaps, in the present case, was intended to represent a *pyratheion*, or fire-altar, of which the lions seem to be the guardians. The lion was also the liquid element in the hierogly-

* Dr. Clarke says, "two lions, or rather panthers, standing like the supporters of a modern coat of arms." The gate he describes as being "built like Stonehenge, with two uprights of stone and a transverse entablature," above which is a "triangular repository, entirely filled with the enormous alto-relievo upon a stone block of a triangular form." His measurement but very slightly differs from that of Mr. Dodwell.

phical language of Egypt; and the triangular form of the whole block and of the niche, may, perhaps, be an allusion to the *μυδρος*, or conic emblem of the sun.* This species of adoration was possibly introduced into Argolis by the early Egyptian colonies; and even the sculptured stone itself may have been brought from the country of the Nile, as the auspicious palladium and tutelary preservative of the recent emigration. The lions are sculptured in the Egyptian style, and resemble those which are depicted on the most ancient ceramic vases found in Greece. Their tails are not broad and bushy, but narrow, resembling those which are seen in the most ancient sculpture of Egypt, Greece, and Etruria. One of the lions before the arsenal at Venice, which was brought from Athens, another which still remains near Cape Zoster in Attica, and those which are represented on the Perugian bronzes, are of the same form. As the heads of the lions have been destroyed, it is impossible to ascertain in what direction they were turned.† The figure of the lion was an emblem of force and courage, and it was frequently placed upon sepulchres, particularly where any battle had taken place; as at the pass of

* A mass of green marble, now in the British Museum, was found near the Treasury of Atreus by the excavators in the employ of the Earl of Elgin, in which appear the spiral mæander and some circular ornaments similar to those over the column of the Gate of the Lions. The spiral ornament is supposed to be symbolic of water; the pointed or zig-zag ornament, which accompanies it on the pilaster of the Treasury of Atreus, to be emblematical of fire. Thus, the two elements would seem to be united, as they are supposed to be in the sculpture.

† Dr. Clarke, however, says, that the heads of the "panthers" seem to have been originally raised, fronting each other above the capital, where they probably met, occupying the space included by the vertex of the triangle, which Mr. Dodwell supposes to have been filled up with a flame.

Thermopylæ, and on the tomb of the Thebans in the plain of Chæroneia.

“ The back part of the Lion Gate is highly interesting, inasmuch as it exhibits two styles of construction, differing totally from each other. That side which is towards the plain of Argos is of the rough Cyclopiam masonry, while the other side is regularly constructed, like the front of the gate and the two lateral walls which diverge from it. It would appear, that the gate had been made some time after the original Cyclopiam structure.* A magnificent wall, composed of irregular polygons, closely united and carefully smoothed, supports the terrace on which the Gate of the Lions is situated: this wall faces the Treasury of Atreus.

“ The acropolis of Mycenæ is a long irregular triangle, standing nearly east and west.” (Dr. Clarke says, about 330 yards in length.) “ The walls follow the sinuosities of the rock, and are mostly composed of the second style of well-joined polygons, although the rough construction is occasionally seen. It is not fortified with towers. On the northern side is a small gate, with its lintel still entire. The structure is so disposed, that those who entered it would have their left arm, which was guarded by the shield, on the side of the acropolis, which is a deviation from the common rule. The grooves for the bolts, in the jambs of the door, are square and of large dimensions. Not far from this, towards the eastern extremity of the acropolis, is another gate of a pointed form, almost concealed by stones and earth, which fully merits the trouble of an excavation. The traces within the acropolis are few and imperfect. There is a circular

* Mr. Dodwell “ hazards this only as a probable conjecture.”

chamber excavated in the rock, widening towards the bottom, and of the same form as the Treasury of Atreus: it was probably a cistern.*

“ A deep rocky glen separates the northern side of the acropolis from a neighbouring hill: on all the other sides, it is more or less steep, but particularly so towards the three-topped Euboia. In a rocky ravine, which divides the acropolis from this mountain, there is the bed of a torrent, at present dry; but it is evident that the stream which rises at the Perseia (or fount of Perseus) ran through it to the plain. This stream is at present conveyed in a small open aqueduct of modern construction, over the Treasury of Atreus, to the subjacent village of Krabata, and thence to the khan at the beginning of the plain. There was anciently a bridge over the ravine: one of the side walls still remains, consisting in well-joined polygons. The fount of Perseus rises a few hundred yards to the N.E. of the acropolis, and, immediately after issuing from the rock, forms a small clear stream of excellent water with which Mycenæ was anciently supplied.” †

* “ We saw within the walls of the citadel, an ancient cistern, which had been hollowed out of the breccia, and lined with stucco. Such is the state of preservation in which the cement yet exists upon the sites of this reservoir, that it is difficult to explain the cause of its perfection after so many centuries. Similar excavations may be observed in the acropolis at Argos; also upon the Mount of Olives near Jerusalem, and among the remains of the ancient cities of Taurica Chersonesus, particularly in the rocks above *Portus Symbolorum*. The porous nature of the breccia rocks may serve to explain the use, and perhaps the absolute necessity, of the stucco here; and it may also illustrate the well-known fable concerning those *porous vessels* which the Danaïdes were doomed to fill. Probably, it alluded to the cisterns of Argos, which the daughters of Danaus were compelled to supply with water, according to the usual employment of women in the East.”—Dr. E. D. CLARKE, vol. vi. 8vo. p. 516.

† Dodwell, vol. ii. pp. 229, 238—242.

The Gate of the Lions is pronounced by Sir W. Gell to be "the earliest authenticated specimen of sculpture in Europe." The ancient custom of consecrating gates, by placing sacred images above them, has existed, Dr. Clarke remarks, in every period of history; and he instances the holy gate of the kremlin at Moscow, called the Gate of our Saviour, in passing through which every male, from the sovereign to the peasant, must be uncovered.* Among many nations, the citadel was frequently of a sacred character, being at once a fortress and a sanctuary. Dr. Clarke supposes, that the acropolis of Mycenæ, as well as that of Athens, was "one vast shrine or consecrated *peribolus*," and that these tablets were the *hiera* at the gates of the holy places before which the people worshipped.† To the homage so rendered at the entering

* See Mod. Trav., Russia, p. 130.

† Dr. Clarke supposes, that Sophocles alludes to this remarkable monument of the ancient mythology, when he makes Orestes, before entering the citadel, speak of worshipping the gods of his country stationed in the Propylæa. (*Electra*, v. 1391.)

—————πατρῶα προσκυσανθ' ἰδῆν

Θειῶν, ὅσοι περ προπύλα ναιουσιν ταῖσι·

Rendered by Mr. Dale:

—————"let us speed

Within, adoring my paternal gods,

All who within this vestibule abide."—(Vol. ii. p. 363.)

Sophocles represents the worship of the Lycæan Apollo as the prevailing mythology at Mycenæ. Both Clytemnestra and Electra invoke his aid. The "orbicular symbols" and the pillar are supposed by the learned Traveller to be typical of this deity, who is the same as the Egyptian Osiris and the Indian Bacchus, to whom the panther was sacred. "All the superstitions and festivities connected with the Dionysia, came into Greece with Danaus from Egypt. The cities of Argolis are, consequently, of all places, the most likely to retain vestiges of these ancient orgies; and the orbicular symbols, together with the pyramidal form of the tablets, the style of architecture, and the magnificent remains of the sepulchres

in of sanctuaries, he remarks, we have frequent allusions in the Scriptures.* “Mycenæ has preserved for us, in a state of admirable perfection, a model of one of the oldest citadels in the world; nor can there be found a more valuable monument for the consideration of the scholar, than these precious relics of her Propylæa, exhibiting examples of sculpture more ancient than the Trojan war, and of the style of fortification used in the heroic ages; and also a plan of those gates where not only religious ceremonies were performed, but also the courts of judicature were held.† For this purpose, it was necessary that there should be a paved court, or open space, in the front of the Propylæa, as it was here that kings and magistrates held their sittings upon solemn occasions. It is said of the kings of Judah and Israel, that they sat on their thrones ‘in a void place,‡ in the entrance of the gate of Samaria,’ where ‘all the prophets prophesied before them.’ The gate of Mycenæ affords a perfect commentary upon this and similar passages of Scripture. The walls of the acropolis project in parallel lines before the entrance, forming the sort of area or oblong

of the kings of Mycenæ, all associate with our recollections of Egypt, and forcibly direct our attention towards that country.” It is remarkable, that the Argives are stated to have given to one of their gods, the name of the Meek God, *Μελιχίος Διός*, which strikingly accords with the marked character of the features of Osiris.

* “Likewise the people of the land shall worship at the door of the gate before the Lord,” &c.—Ezek. xlvi. 5. “The Lord loveth the gates of Zion,” &c.—Psalm lxxxvii. 2. See also Psalm ix. 14; cxviii. 19.

† See Gen. xxiii. 10, 18. Deut. xvii. 5, 8; xxi. 19; xxii. 15; xxv. 7. Ruth, iv. 1. 2 Sam. xv. 2. Job, xxix. 7. Psalm cxxvii. 5. The place where the Amphictyonic Council was held, was called *Πυλαία*.

‡ ‘Or floor.’—1 Kings xxii. 10.

court before the Propylæa, to which allusion is thus made; and it is in this open space before the citadel, that Sophocles has laid the scene in the beginning of the *Electra*. The markets were always held in these places,* as is now the custom before the gates of Acre, and of many other towns in the East."

The ruin to which repeated reference has been made under the apocryphal title of the Treasury of Atreus, but which is evidently of a sepulchral character, is thus described by the same Traveller.

"The first thing that we noticed, as we drew nigh to the gate of the city, was an ancient tumulus of immense size upon our right, precisely similar, in its form and covering, to those conical sepulchres (called by the Greeks *ταφος* and *χωμα*, by the Turks, *tepe*, and now known under the name of barrows or cairns) which are pretty well understood to have all of them reference to a people of the most remote antiquity, (probably the *Celtæ*,) and to have been raised for sepulchral purposes. This *tumulus* has evidently been opened since it was first constructed, but at what period is quite uncertain; probably in a very remote age. The entrance is no longer concealed: the door is in the side, and there are steps in front of it. A small aperture in the vertex of the cone has also been rendered visible by the removal of the soil; but this, as well as the entrance in the side, was closed when the mound was entire and the sepulchre remained inviolate. All the rest of the external part is a covering of earth and turf. We ascended along the outside to the top; and had it not been for the circumstances now mentioned, we should have considered it as in all respects similar to the tombs in the Plain of Troy, or

in the south of Russia, or in any of the northern countries of Europe. But this sepulchre, among modern travellers, has received the appellation of the Brazen Treasury of Atreus and his sons; an assumption requiring more of historical evidence in its support than has yet been adduced. In the first place, it may be asked, What document can be urged to prove, either that the Treasury of Atreus was brazen, or that this was the treasury? The whole seems to rest upon the discovery of a few bronze nails within the sepulchre; used evidently for the purpose of fastening on something wherewith the interior surface was formerly lined. But allowing that the whole of the inward sheathing consisted of bronze plates, what has this to do with the subterraneous cells (*ὑπογαια οἰκοδομηματα*) where the treasures of Atreus were deposited? Cells of bronze were consistent with the customs of all Argolis. There was a cell of this description at Argos, used for the incarceration of Danaë. A similar repository existed in the citadel of Mycenæ, said to have been the hiding-place of Eurystheus when in fear of Hercules. But this sepulchre was without the walls of the acropolis. Nor can it be credited, that any sovereign of Mycenæ would construct a treasury without his citadel, fortified as it was by Cyclopean walls. Pausanias, by whom alone this subterraneous treasury of Atreus is mentioned, clearly places it within the citadel, close by the sepulchre of the same monarch. Having passed the gate of the city, and noticed the lions over the lintel, he speaks of the Cyclopean wall surrounding the city, and describes the antiquities it inclosed. 'Among the ruins,' he says, 'there is a spring called Persea, and the subterraneous cells of Atreus and his sons, where they kept their treasures; and there, indeed, is the tomb of Atreus, and of all

those whom, returning with Agamemnon from Troy, Ægisthus slew at supper.' Cassandra being included among the number, this circumstance, he observes, had caused a dispute between the inhabitants of Mycenæ and those of Amyclæ, concerning the monument (*Μνημα*) of Cassandra, which of the two cities really possessed it. Then he adds, that another monument is also there, that of Agamemnon himself and of his charioteer Eurymedon; and he closes the chapter saying, 'The sepulchres of Clytemnestra and Ægisthus are without the walls, not being worthy of a situation where Agamemnon and those slain with him were laid.' "

If the names assigned by Pausanias to the different monuments of Mycenæ could be considered as duly authorized by history, Dr. Clarke remarks, that the tumulus in question might be concluded to be the *Heroum* of Perseus, to the situation of which it seems accurately to correspond. "As soon as Pausanias leaves the citadel, and begins his journey towards Argos, the first object noticed by him is the *Heroum*, described as upon his left hand. His account, therefore, agrees with the position of this magnificent sepulchre, which is worthy of being at once the tomb and the temple of the founder of Mycenæ." Pausanias, however, invaluable and accurate as he is as a topographer, is not always to be followed implicitly as an antiquary; and as Mycenæ had ceased to be inhabited nearly six centuries before his time, it is not to be wondered at, that, as Mr. Dodwell remarks, he should seem to have been as much bewildered in the dark labyrinth of Mycenæan antiquities sixteen centuries ago, as we are at the present day. Under these circumstances, the few and scattered lights obtained from the *Electra*, become a much safer means of deciding the point in question.

Now, according to the Poet, himself familiar with every object that he describes, the tomb of Agamemnon appears to have been decidedly without the citadel. "Orestes, desirous of bearing his vows to his father's tomb, repairs thither," Dr. Clarke remarks, "before he enters the Propylæa; and Electra, who is only permitted to leave the citadel in the absence of Ægisthus, meets Chrysothemis upon the outside of the gates, carrying the offerings sent by her mother to appease the manes of Agamemnon. The position of the sepulchre, therefore, seems in all respects to coincide with that of the tumulus. The words of Sophocles are also decisive as to its form; for the tomb of Agamemnon is not only called *ταφος*, but also *κολώνη* (mound or tumulus). There is reason to believe that, in his time at least, this remarkable sepulchre was considered by the inhabitants of Mycenæ as the tomb of Agamemnon. But the most striking evidence in favour of this opinion occurs in the *Electra* of Euripides. When Orestes, in that tragedy, relates to Pylades his nocturnal visit to the sepulchre of his father, it is expressly stated, that he repaired thither without entering the walls. Possibly the known existence of this tumulus, and of its form and situation, suggested both to Sophocles and to Euripides, their allusions to the tomb of Agamemnon, and to the offerings made by Orestes at his father's sepulchre."

Mr. Dodwell seems inclined to think, that the subterraneous structures of Atreus and his sons, the tomb of Agamemnon, and the fount of Perseia, were all within the town, but not within the acropolis. It is, we think, very evident, that the tumulus is the sepulchre alluded to by the Tragedians as that of Agamemnon, which was clearly without the gates of the royal halls (*Δῶμα*.) The question then arises, whether the

Gate of the Lions was the entrance to the city or to the citadel. Mr. Dodwell says: "The citadel of Mycenæ is never mentioned under the appellation of acropolis by ancient authors; and this silence has induced some learned men (who have not, however, been on the spot) to imagine that the city was contained within the narrow limits of those walls which constituted the acropolis alone: the actual survey of the extreme smallness of this enclosure will immediately destroy such a supposition. The single palace of the Atridæ and a temple or two, allowing them only moderate proportions, would occupy the whole space, without leaving any room for the inhabitants, or for the wide streets (*ουρουαγυια*) of Homer, which adorned the wealthy city of Mycenæ with its 'well-built' and 'heavenly walls.'* Nor would the powerful Argians so peremptorily have insisted upon the destruction of the city and its inhabitants, if it had consisted solely of the little rock on which its acropolis was erected. The walls of the city extended considerably beyond the subterraneous chambers towards the plain; and *they may still be traced in many places*, besides some well-built foundations of other edifices, and many heaps of small stones and tiles, the remains of the houses. The walls of the city were, perhaps, destroyed by the Argians, and the stones and other remains were possibly carried across the plain to the capital, where such materials would always be wanting. The walls of the acropolis, however, were evidently not demolished. According to Pausanias, who probably alludes to the acropolis, the walls of Mycenæ resisted the destroying efforts of the Argians by their extra-

* *Ευκτιμεινον πολισθερον*.—HOMER. *Ουρανια τειχη*.—SOPHOCLES.

ordinary solidity, for which they were indebted to the architectural skill of the Cyclopians. The outer enclosure, or walls of the city, were apparently less ancient than those of the fortress, and seem not to have been so strong or of such irregular construction. The demolition of the town of Tiryns has been still more complete than that of Mycenæ, as scarcely a trace of any thing remains, except the acropolis. The *Δωμα Πελοπιδων* and the Tyrrhian acropolis were probably not only the citadels of the respective cities, but the sacred enclosures and revered sanctuaries of some divinity worshipped with equal adoration by all the states of Argolis, and were accordingly respected to a certain degree by the Argians, who contented themselves with dismantling the walls, while they levelled with the ground the outward enclosure."

It does not, indeed, seem at all probable, that the royal sepulchre should have been within the citadel, or that Pausanias should have meant to convey this idea, when he spoke of it as being among the ruins of Mycenæ. On the other hand, it seems scarcely less improbable that the royal treasury should be without the citadel. Supposing the tumulus in question, therefore, to have been within the walls of the city, and that the Propylæon was only the gate to the royal acropolis (*sævam Pelopis domum*),* the references in the tragedies and the statement of Pausanias are easily reconciled; and the very circumstance which forbids the idea that it is the Treasury of Atreus, renders it all but certain that it is the *Ἀρχαῖος τάφος* of the Poet and the real tomb of Agamemnon.†

* Horace.

† "Soon as I reached my Father's ancient tomb,
Lo! o'er the mound I saw libations poured

The interior of the tumulus is thus described by Dr. E. D. Clarke. "Having descended from the top of it, we repaired to the entrance upon its eastern side. Some steps, whereof the traces are visible, originally conducted to the door. This entrance, built with all the colossal grandeur of Cyclopean architecture, is covered with a mass of breccia of such prodigious size, that, were it not for the testimony of others who have since visited the tomb, an author, in simply stating its dimensions, might be supposed to exceed the truth. The door itself is not more than ten feet wide, and is shaped like the windows and doors of the Egyptian and earliest Grecian buildings, wider at the bottom than at the top; forming a passage six yards long, covered by two stones. The slab now particularly alluded to, is the innermost entablature, lying across the uprights of the portal, and extending many feet into the walls of the tomb on either side. This vast lintel is best seen by a person within the tomb, who is looking back towards the entrance: it consists of a fine-grained breccia, finished almost to a polish. The same silicious aggregate may be observed in the mountains near Mycenæ as at Athens. We carefully measured this mass, and found it to equal twenty-seven feet in length, seventeen feet in width, and four feet seven inches in thickness.* There are other stones also of immense size within the tomb; but this is the most considerable, and perhaps it may be mentioned as the largest slab of hewn stone in the world, except-

Of freshly flowing milk, and, o'er the tomb,
A coronal of every flower that blows."

DALE'S *Sophocles*, vol. ii. p. 336.

* Mr. Dodwell says, three feet nine inches in thickness, agreeing in the other measurements, and the specific gravity is calculated to be about 133 tons. "No masses, except those of Egypt and Balbec, can be compared with it."

ing, perhaps, Pompey's Pillar. Over this entrance there is a triangular aperture, the base coinciding with the lintel, and its vertex terminating pyramidically, so as to complete, with the inclining sides of the door, an acute or lancet arch.

“ On arriving within the interior of the tomb, we were much struck with the grandeur of its appearance. What appears externally to be nothing more than a high conical mound of earth, contains a circular chamber of stone, regularly built, and terminating in a conical dome corresponding to the shape of the tumulus. Its form has been aptly compared to that of an English bee-hive. The interior superficies of the stone has been lined either with metal or with marble plates, fastened on with bronze nails, many of which now remain as they were originally driven into the sides.* Upon the right hand, a second portal leads from the principal chamber to an interior apartment of a square form and smaller dimensions. The door-way to this had the same sort of triangular aperture above it that we had noticed over the main entrance to the sepulchre; and as it was nearly closed to the top with earth, we stepped into the triangular cavity above the lintel, that we might look down into the area of this inner chamber, but it was too dark to discern any thing. We therefore collected a faggot of dry bushes, and throwing this in a blaze to the bottom, we saw that we might easily leap down and examine the whole

* “ These nails have been analyzed and proved to consist of 88 parts copper and 12 of tin. The same constituents, nearly in the same proportion, exist in all very ancient bronze, (the *χαλκος* of Homer,) which must be distinguished from the brass (*orichalcum*) of later ages, which consists of copper and zinc. Possibly, the most ancient bronze may be derived from a native alloy, consisting of the two metals in this state of combination.”

cavity. The diameter of the circular chamber is sixteen yards, but the dimensions of the square apartment do not exceed nine yards by seven. We did not measure the height of the dome, but the elevation of the vertex of the cone from the floor, in its present state, is stated by Sir W. Gell to be about seventeen yards." *

Mr. Dodwell remarks, that this sepulchre, though but slightly mentioned by Pausanias, perfectly corresponds to his more detailed description of that of Minyas at Orchomenos. This latter was, however, of larger dimensions and of white marble. The Tomb of Agamemnon is of "the hardest and most compact breccia in Greece, resembling the rare antique marble called *breccia tracagnina antica*, which is sometimes found among the ruins of Rome." The breccia of Mycenæ, of which the neighbouring rocks and the three-topped Mount Eubœia consist, is compact and heavy, the grains large and generally angular, the colour usually black, while the matrix of the rock is composed of various gradations of yellow. "The circular chamber is formed by horizontal (not radiated) layers, which, advancing over each other, and having had their lower angle cut off, give the structure the appearance of a Gothic dome. Some of the contiguous blocks have fallen, so as to admit a picturesque and mysterious ray of light. The blocks are all parallelograms, (thirty-four ranges are at present uncovered,) and are united with the greatest precision, without the aid of cement. The stones are not all of equal dimensions, but the layers are generally about two

* Mr. Dodwell says, forty-nine feet from the apex to the present floor, and in diameter, forty-eight feet. The inner chamber is about twenty-seven feet square, and nineteen in height in its present state.

feet in thickness, though they have the appearance of diminishing towards the vertex. The outside front of the great chamber, which is the only part not covered with earth, faces the acropolis, from which it is only 100 paces distant. Some masses of *rosso antico*, covered with spiral ornaments, and a columnar pilaster with its base, are seen lying among the ruins near the gate, which may have been placed as a sepulchral *stele* in the midst of the triangular cavity, the sides being filled with other symbolical ornaments. The pilaster and its base are of a soft green stone, and the ornaments are of an Egyptian, rather than of a Grecian character. Indeed," adds Mr. Dodwell, "the whole edifice has so much the appearance of Egyptian origin, that it was very probably constructed by the colony of the Belides, after the expulsion of the Inachidæ from the Argolic territory. All the remains at Mycenæ are of an Egyptian character. The walls alone of the acropolis seem to have been raised by another race." The nails which are supposed to have attached to the wall *laminæ* of bronze, could not, it is added, have supported anything of great weight. About one-third projects from the stones. Some faint traces and holes are discerned also over the lintel of the door, to which ornaments in bronze or marble were once attached. Other holes are seen upon the flat wall, still higher above the door. The exterior of the lintel is ornamented with two parallel mouldings, which are also carried down the jambs of the door, in a manner similar to the portal of the temple of Bacchus at Naxos. "Probably," says Mr. Dodwell, "the whole of this part was sumptuously decorated, and, consequently, could not have been originally covered with the earth, though the other parts of the structure were no doubt con-

cealed as at the present day, exhibiting the appearance of a lofty tumulus. It is difficult to conjecture in what manner the entrance was anciently closed, as there are no visible indications of holes for the bolts or for the hinges; whereas the door of the inner chamber exhibits holes in which the hinges and bolts were affixed." The learned Traveller inclines to think, that the great chamber may have been always open, and its approach prohibited by religious awe;* but it is more probable, that the entrance was originally concealed, as in the pyramids, to which these subterraneous cones have a considerable approximation, both in the principle of their construction and in their sepulchral character.† Mr. Dodwell found the remains of three other circular chambers, which are entirely dilapidated, with the exception of the doors, that are still covered with their lintels. "These structures," he says, "were evidently less magnificent than the 'Treasury of Atreus.' One of the doors is seven feet ten inches in breadth at top, and the thickness of the wall is ten feet; another is only five and a half feet,

* "Pausanias gives an account of an old temple in the vicinity of Mantinea, that was constructed by Trophonius and Agamedes, the entrance of which was not closed with bolts, but a simple cord was drawn before it, which was sufficient to maintain the inviolability of the entrance; except in one instance, when Aipyros, son of Hippothroos, having dared to pass the sacred limit, was immediately struck with blindness, and soon after died." The Treasury at Messene, in which Philopœmen was immured, was closed with a great stone by means of a machine—"saxum ingens, quo operitur, machinâ superimpositum est."—LIVY, in Dodwell.

† "All these subterranean chambers in Greece, Sicily, and Sardinia were, no doubt, the primitive *cryptæ* of great persons in the most remote periods of antiquity. Houel mentions similar constructions near Macara in Sicily, and there are several of them in Sardinia, which are known by the name of *Noragis*; perhaps from Norax, the founder of the town of Nora in that island."

and its lintel eleven feet three inches in length, twenty-two inches in thickness, and seven feet eight inches in breadth. The lintels of all these doors are composed of two blocks, of which the interior is the broadest. Among the ruins are some other heaps, which probably contain sepulchral chambers; and there is no place in Greece, where a regular and extensive plan of excavation might be prosecuted with more probable advantage. Although specimens of singular curiosity, rather than of great beauty, would be found, (since the town was destroyed before the Arts had reached their highest degree of excellence,) yet, ceramic vases would be discovered in great quantity, if we may judge from the numerous fragments which are seen scattered on all sides: they are generally of a coarse earth, and the spiral and zig-zag ornament, which is sculptured on the marbles near the 'Treasury of Atreus,' is observed on most of the fictile fragments found among the ruins. These ornaments are generally painted black upon a yellow ground. No coins of Mycenæ have ever been found, which may lead to a supposition that money was not struck in Greece before the demolition of that city by the Argians, which happened in the first year of the seventy-eighth Olympiad. (B. C. 468.)The only architectural fragment which I observed at Mycenæ, belonging to a Grecian order, was the half of a triglyph, in a soft, yellow stone, which measured ten inches in breadth; the other half of the triglyph was upon a separate stone, and the whole measured twenty inches in breadth. This fragment is in a small church, not far from the 'Treasury of Atreus.' "

Pausanias mentions, as being on or near the road from Argos to Mycenæ, first, the altar of the sun, then the temple or *Hieron* of the Mysian Ceres, the tomb

(*ταφος*) of Thyestes, and the heroic monument of Perseus. It remains to be ascertained what traces are yet discoverable of these edifices. About five miles from Argos, on the left side of the road, Dr. Clarke found the remains of an ancient structure, which he at first supposed to be those of the *Heræum*;* but Pausanias places that edifice to the left of the city, and upon the lower part of a mountain, near a stream called Eleutherion.† “Near to this structure, however,” adds this Traveller, “there was another ruin, the foundations of which more resembled the oblong form of a temple: it was built with baked bricks, and originally lined with marble. Here, then, there seems every reason to believe, we discovered the remains of the *Hieron* of Ceres Mysias.”

* This temple of Juno was once common to the two cities, when the twin brothers, Acrisius and Prætus, grandsons of Belus, reigned at Mycenæ and Argos. It stood forty *stadia* from the latter, and fifteen *stadia* from the former. “This renowned temple was adorned with curious sculpture and numerous statues. The image was very large, made by Polycletus of gold and ivory, sitting on a throne. Among the offerings was a shield taken by Menelaus from Euphorbus at Ilium; an altar of silver, on which the marriage of Hebe with Hercules was represented; a golden crown and purple robe given by Nero; and a peacock of gold, set with precious stones, dedicated by Hadrian. Near it were the remains of a more ancient temple, which had been burned.”—See CHANDLER'S *Travels in Greece*, vol. ii. c. 55. This Traveller omitted to visit Mycenæ: he paid little attention to any thing but Athens. Mr. Dodwell spent three days at Mycenæ.

† In Sir W. Gell's route from Mycenæ to Tirynthus, he mentions, at forty-three minutes from the stone of Perseus, (a distance which corresponds very nearly to fifteen *stadia*,) “a large church of the Panagia, near which rises a fine roaring stream, which very soon sinks into the ground; four heaps to the right and one to the left.” If the distance from Argos sufficiently agrees, this may be thought to be the site of the *Heræum*, though Sir W. Gell fixes on another spot, where there is no mention of any stream. See *Itin.* pp. 164 and 177.

The road from Mycenæ to Tiryns, now called Palaia Nauplia, appears to have abounded still more with objects of curiosity and interest than the road to Argos. On descending from the village of Krabata to the plain, Mr. Dodwell observed some ancient traces near the foot of the hills, twenty minutes from the village. Half an hour more brought him to some other similar remains; a few hundred paces from which is a church, constructed with the ruins of a temple, containing two Doric fluted columns of small dimensions: a capital of the same order, but of an unusual size, serves as an altar. Here also were found some *antefixa* of terra cotta, adorned with painted foliage and mæanders. A short distance from this church is a second, which has also been constructed with the fragments of an ancient edifice. Several large blocks of stone are scattered about, and the *frustum* of a Doric column is seen, containing sixteen flutings. Extensive foundations are observable in this vicinity; and there is also an ancient well and two oblong mounds of earth, which invite excavation. Seven minutes from this place, Mr. Dodwell passed through a village called Phonika, (a word signifying slaughter,) where are some large blocks of stone and some Doric *frusta*, near an ancient well, which he supposes may be the remains of a pyramidal structure mentioned by Pausanias, which contained the shields of those who perished in a battle between Prætos and Acrisius, fought near this spot. In eighteen minutes further, he came to a village named Aniphi; and in ten minutes more, to the village of Platanita, where there is a ruined church with some large well-hewn blocks of stone, and a curious little Doric capital. Other vestiges of antiquity occur a quarter of an hour further, where the village of Mebaka is seen to the left; and after passing over

some other foundations, the villages of Kashi and Kofina are seen, situated at the base of two pointed hills, each of which is crowned with a church, probably built with the remains of more ancient edifices. These hills are seen from Argos. In two hours and a half from Krabata, the traveller arrives at the ruins of Tiryns, distant forty minutes from the modern town of Nauplia or Napoli di Romania. *

TIRYNS.

“THE town of Tiryns, like Athens, was situated in the plain encircling its acropolis. Time has not left one vestige of the town. The acropolis occupied a low oblong rock not thirty feet in height, standing N. and S., facing Nauplia and Mycenæ. The walls inclose a space of about 244 yards in length, and 54 in breadth. They are constructed upon a straight line, without following exactly the sinuosities of the

* Sir W. Gell gives a different route from Mycenæ to Nauplia by Barbitza and Tirynthus; distance 3 hours and 20 minutes. “ Quitting the citadel, ascend between two mountains towards the west, to a stone, under which rises the fount of Perseus. In 8 min. from this, vestiges of a wall and small ancient bridge. In 7 min. top of the pass, a tumulus on the right; descend to the S. by a brook. In 20 min., the valley opens; Mount Arachne on the left; in 5 min., the church of Agios Demetrios; and in 3 min. more, the church of the Panagia, with a ‘roaring stream’ (alluded to in a former note as possibly the Heræúm). In 7 min., crossing the bed of a rivulet, a circular mount on the left; and in 5 min., a small castle on an insulated hill, with a cave. In 6 min., chapel of St. George. In 4 min., ruins of a Roman octangular brick edifice, probably a bath; Barbitza on a hill a mile and a half to the left. In 15 min., the road enters a narrow rocky glen called Kleissoura, in the bed of a torrent; and in 17 min., it opens into the plain of Argos. In 65 min., cross the road from Argos to Epidauria: In 3 min., ruins of Tirynthus. In 30 min., enter Nauplia.”

rock. So small a fortress appears unworthy of the Tirynthian hero; but, though the space which it occupies is small, the walls are truly Herculean. Their general thickness is 21 feet, and in some places they are 25. Their present height in the most perfect part, is 43 feet. In some places, there are square projections from the wall in the form of towers, but the projection is very slight. The most perfect of these is at the S.E. angle. Its breadth is 33 feet, and its height 43; and when I looked from its summit, I recollected the death of Iphitos.

“The acropolis of Tiryns appears to have had two entrances, of which the larger, nearly in the middle of the eastern wall, is of considerable size, and fronts the neighbouring hills. As the upper part of the gate has fallen, its original form cannot be ascertained; but it seems to have terminated in a point. On the opposite or western side, facing Argos, there is a pointed gate still entire, which is seven feet ten inches in breadth at the base, and nine feet in height, in its present state; but a considerable part of it is, no doubt, concealed by the accumulation of earth and ruins. There is another gate of a similar form within the acropolis, the breadth of the present base being about five feet five inches, and the height, six feet eight.

“The most curious remains of the citadel is a gallery, the opening of which faces Nauplia. It is of a pointed form, and is eighty-four feet in length, and five in breadth. It is not easy to conjecture the use of this singular place. Others of a similar kind are found in the most ancient Cyclopiian cities of Greece and Italy. The remains of some are observed at Argos, and others are seen among the ancient cities of Cora, Norba, Signia, and Alatrium, in Italy, the

walls of which resemble those of Tiryns, Argos, and Mycenæ.

“ All the exterior walls of Tiryns are composed of rough stones : the largest which I measured, was nine feet four inches in length, and four feet in thickness ; their usual size is from three feet to seven. The walls, when entire, were probably not less than sixty feet in height ; at least, so it would appear from the quantity of stones which have fallen to the ground. Tiryns was destroyed by the Argians, as well as Mycenæ, about B.C. 468. Within the acropolis are a few detached blocks, which have been hewn, and which appear to have belonged to the gates.

“ The finest Cyclopian remains in Greece are the walls of Tiryns and Mycenæ ; but they are both inferior to the more Cyclopian structures of Norba, in Latium, which was a Pelasgian colony. Several other Pelasgic cities, whose wonderful ruins still remain in the mountainous districts of the Volsci, the Hernici, the Marsi, and the Sabini, exhibit walls of equal strength and solidity with those of Argolis. The ruins of Tiryns are situated in a deserted part of the plain. Toward the east, rise some barren hills, the quarries of which furnished the materials for the construction of the Tyrrhæan acropolis. The prospect from this spot comprehends, in a rich and variegated assemblage of objects, the whole plain of Argos, with its mountains, its capital, and its gulf, the hills of Mycenæ, the town of Nauplia, with its magnificent fortress, and, immediately below the eye, the Tirynthian ruins.” *

The walls of Tiryns, Mr. Dodwell thinks, in all

* Dodwell, vol. ii. pp. 249—52.

probability remain nearly in the same state in which they were seen by Pausanias in the second century, as the town, which was deserted centuries before his time, does not appear to have been subsequently inhabited.* He compares the walls, for their wonderful strength and dimensions, to the Treasury of Minyas and the Pyramids of Egypt. Dr. Clarke says, that the sight of them seemed to place him amid the ruins of Memphis. "The coming of an Egyptian colony to this part of Peloponnesus," he remarks, "about fifteen centuries before our era, is a fact attested by the highest authority; but there is something in the style of architecture here, which, when compared with other ruins of a similar nature, and added to a few historical facts, seems to prove it of Celtic, rather than of Egyptian origin. The Celts have left in Great Britain a surprising specimen of the Cyclopean style of architecture; and it may be said of their temple at Stonehenge, that it has all the marks of a Phœnician building; hence a conclusion may be deduced, that the Celts were originally Phœnicians, or that they have left in Phœnice monuments of their former residence in that country. If it be asked, in what region of the globe a taste originated for the kind of architecture termed by the Greeks, Cyclopean, perhaps the answer may be, that it was cradled in the caves of India; for many of these, either partly natural, or wholly artificial, whether originally sepulchres, temples, or habitations, are actually existing archetypes of a style of

* Tiryns (*Τίρυνς* or *Τίρυνθα*) is said to have taken this name from a son of Argos and brother of Amphytrion. Its original name was *Haleis*. The acropolis is supposed to be mentioned by Strabo under the name of *Δουκίμνα*, perhaps from Lycimnios, the brother of Alcmena, who was killed at Tiryns.

building yet recognised over all the western world, even to the borders of the Atlantic Ocean ; and the traveller who is accustomed to view these Cyclopean labours, however differing in their ages, beholds in them, as it were, a series of family resemblances, equally conspicuous in the caverns of Elephanta, the ruins of Persepolis, the sepulchres of Syria and of Asia Minor, the remains of the most ancient cities in Greece and Italy, (such as Tiryns and Crotona,) and the more northern monuments of the Celts, as in the temples called Druidical, especially that of Stonehenge, in the south of England. The destruction of Tiryns is of such remote antiquity, that its walls existed nearly as they do at present, in the earliest periods of Grecian history. Ælian says, its inhabitants fed upon wild figs, and the Arcadians upon acorns. The prodigious masses of which they consist, were put together without cement ; and they are likely to brave the attacks of time through ages even more numerous than those which have already elapsed since they were built. Owing to its walls, the city is celebrated in the poems of Homer ;* and the satisfaction of seeing an example of the military architecture of the heroic ages, as it was beheld by him, is perhaps granted to the moderns only in this single instance. They have remained nearly in their present state above three thousand years. It is believed that they were erected long before the Trojan war. As to the precise period, chronologists are so little agreed with regard even to the arrival of the Phenician and Egyptian colonies under Cadmus and Danaus, that a difference of at least a century may be observed in their calculations. The celebrity of their citadel is almost

* “ Whom strong Tirynthe's lofty walls surround.”—*Iliad*, b. 2.

all that is now known of the Tirynthians, excepting their natural tendency to mirth and frivolity.”*

All the ancient authorities agree, that the walls of Tiryns, as well as those of Mycenæ, were built by the Cyclopeans; and Apollodorus asserts, that they fortified the city for Prætus, the grandson of Belus, who is supposed to have lived B.C. 1379.† But who they were, and whence they originated, the ancient writers appear to have known as little as ourselves. The fable that they were the sons of Coelus and Terra, is a proof that their real history was lost. Euripides, however, more distinctly refers to the walls of Mycenæ as having been built by the Cyclopeans after the *Phenician* rule and method.‡ It seems certain, that, whatever race they sprang from, they were strangers in Greece, and not *autochthones*; and they appear to have been a sort of freemasons, who were employed to construct fortifications, light-houses, and other buildings, by means of their mysterious art. From the stupendous nature of some of their works, arose the most marvellous ideas of the architects; and sometimes they were strangely confounded in fable. Thus, the true Cyclopean monster is very plausibly conjectured to be no other than a light-house with its one burning eye; and Etna, as a stupendous natural pharos, was perhaps the Sicilian Polypheme. The three Cyclops of Sicily, and the seven Cyclops who, according to Strabo, were employed to build the walls of Tiryns, are alike supposed to have been the same number, respectively, of Cyclopean towers. Pliny says, that, according to Aristotle, towers were invented by the Cyclopeans, but, according to Theophrastus, by the Tirynthii. The fact is,

* Clarke, vol. vi. pp. 440—44.

† See authorities in Dodwell.

‡ Herc. Fur. v. 944.

that the word at length assumed a proverbial meaning, and the origin of Cyclopean, as now that of Gothic architecture, became lost in conjecture or fable. Thus Virgil makes them the architects of the infernal mansions.* There is no reason to believe that they ever formed a Grecian colony, or that they constituted a nation. Argolis is termed by Euripides, "the land of the Cyclopeans;"† but this referred, no doubt, to the monuments of Cyclopean art for which it was famous. Nothing is more natural, than that these architects should have accompanied either a Phenician or an Egyptian colony to Greece, to whatever nation they themselves belonged, inasmuch as the arts have always followed in the wake of commerce; but it seems most probable that they were of Phenician, or, if the reader please, of Celtic origin. If our notion be correct, that they were, like the Gothic architects of later times, a fraternity of freemasons, their appearance in different countries and at different eras, is easily accounted for; since we must suppose that they would transmit their profession to successors. Thus we are told by the learned Annotator on Strabo, that there were no fewer than three distinct races of men who bore this appellation; but it is more probable that the race was the same, although the epoch and country differed. Some were no doubt more illustrious as architects than others, but they had no historians or poets of their own to record their names. And, indeed, what is known of the architects of later times, who reared the feudal castle or the Gothic pile? For the most part, their names are as completely lost as those of the builders of the pyramids or of Babel. One thing

* ——— " *Cyclopum educta caminis
Mœnia conspicio.*"—Æn. vi. 630.

† Orestes, v. 963.

is remarkable, that wherever we trace these Cyclopian artists, they appear to have carried with them the worship of their great patron, the Phenician Hercules, or the Sun; and the same deity was invoked by Electra as the ancestral god of the royal house of Mycenæ, that was worshipped by the Hyperboreans in their circular temples, of which Stonehenge is so remarkable a specimen. The latest efforts of Cyclopean art were probably those which were made in the most distant regions, and it is not impossible that the last Cyclop was a Druid.*

NAPOLI (NAUPLIA).

MODERN Greece abounds with contrasts; and the reader will already have been accustomed to transitions which pass over an interval of two or three thousand years, and recall him from the heroic ages of classic story, to the days when the Venetians and the Ottomans fought over the prostrate corpse of Greece, or to the later times of the present sanguinary contest. As the traveller enters Napoli from the ruins of Tiryns, the lion of St. Mark and the arms of the Republic over the gate, remind him that he is about to enter a modern capital. On the left, the grand and lofty rock Palamedia rises precipitously, crowned with a strong fortress, some houses for the garrison, and a mosque. The ascent to the fort is by a covered pas-

* It may deserve investigation, whether there is any reference to these gigantic artists in Ezek. xxvii. 11, where, together with the men of Arvad, who were Phenicians, are mentioned the *Gammadim*, apparently as garrisoning (fortifying?) the *towers* of Tyre. Who these Gammadim were, is not agreed. The Chaldee renders it Cappadocians; the Septuagint, Medes; the Vulgate, Pigmies; but Archbishop Newcome, *Phenicians*. The latter is probably the fact, but the meaning of the word remains an enigma.

sage of five hundred steps, which are cut in the rock. It is one of the strongest positions in Greece, and has been surnamed, from its situation and aspect, the Gibraltar of the Archipelago. "In appearance," says Count Pecchio, "it merits this epithet; but with respect to its strength, I fear that it would be Gibraltar when in the hands of the Spaniards." The view from the sea is described as very striking and beautiful. The harbour of Napoli is formed by the abrupt projection of a steep cliff across the north-eastern side of the bay, and the houses rise up immediately from the water's edge along the northern side of the cliff, at the foot of the gigantic and abrupt rock. The Palamedi castles, in appearance impregnable, are seen crowning the summit; they command both the town and the harbour. A palm-tree raises its head above the turretted walls, "like the banner of the climate." Argos and its beautiful plain lie in front of the Gulf, while the snowy summit of Taygetus rises on the left. In short, the whole of the scenery renders the sea-view of Napoli di Romania one of the most picturesque in the world. "But," continues this writer, "as soon as the stranger puts his foot on shore, his enthusiasm ceases, the enchantment disappears. The narrow streets, the meanly built houses, the air heavy and impregnated with fetid smells, strike him with disgust."

"The interior of the town," says Mr. Emerson, who also visited it in 1825,* "contains nothing but miser-

* Mr. Emerson reached Napoli from Tripolitza, and he thus describes his route: "After passing the night at a little hamlet called Yaourgitika, we set out for Napoli di Romania. Our road lay over, or rather down, the tremendous pass of the Parthenian Mountain: a narrow path, called the Bey's Causeway, wound along the shelf of a terrific precipice, whilst on our left yawned a glen of

ably narrow, filthy streets, the greater part in ruins ; partly from the ridiculous custom of destroying the residences of the Turks, and partly from the effects of the cannon whilst the Greeks were battering the town from the little fort in the harbour. The remaining dwelling-houses are spacious, and some even comfortable. In all of them, the lower story is appropriated to the horses, and from this we ascend by a spacious staircase to the upper inhabited apartments. The best house is that of the late Pacha, which is now the residence of Prince Mavrocordato. Trade seems totally destroyed at Napoli : before 1821, it was the depôt of all the produce of Greece, and carried on a most extensive commerce in sponges, silk, oil, wax, and wines ; it now possesses merely a little traffic in the importation of the necessaries of life. The shops, like those of Tripolitza, are crowded with arms and wearing-apparel, and the inhabitants all carry either the

tremendous depth, with a brawling stream toiling through its centre. After passing this sublime scene, which lasted for about one mile and a half, we entered on a small valley, which contained the ruins of a desolated khan, and having passed it, commenced ascending the last chain of hills which separated us from the Gulf of Napoli. The view here was sublime in the highest degree ; all around spread the most luxuriant but solitary hills ; the sun was oppressively warm, and myriads of glittering insects were sporting in his beams ; a long team of camels were slowly winding up the steep ascent, whilst the tinkling of their bells, and the songs of their drivers, were softly floating down on the breeze. A short turn brought us in sight of the ocean ; the “ deep dark-blue *Ægean*,” slumbering beneath an almost breathless sky, with the high rock of Napoli towering amongst the eminences on its shore. In another hour, our view opened widely, and we had an unrivalled prospect of the Argolic Bay, with Hydra and Spezzia on its distant entrance ; whilst below us lay Napoli di Romania, Tlirynthus, Argos, and the marsh of Lerna, the whole bounded by the distant chain of Epidaureus. A rapid descent brought us to the shore, and, in half an hour, after stowing our baggage on board a calque, at the little dogana of Mylos, we landed on the quay at Napoli.”

Frank or Albanian armed costume. The climate is bad, and the place has been frequently ravaged by the plague, which, in one instance, towards the latter end of the last century, reduced the population from 8000 to 2000.

“ The unusual filth of the streets, and its situation, at the foot of a steep hill, which prevents the air from having full play to carry the effluvia arising from it, together with the dirty habits of an overstocked population, constantly attracted round the seat of the Government, subject it to almost continual epidemic fevers, which, both in the last winter, and at this moment, have committed dreadful ravages. Its climate is, in fact, at all times thick and unhealthy, and far inferior to that of Athens, or of many of the towns in the interior of the Morea.”

Owing to these circumstances, and the fluctuating state of political affairs, the present population of Napoli cannot be stated with any accuracy. Count Pecchio thought it might amount, in 1825, to 15,000. “ There can be no doubt,” he says, “ that, according to its scale, it is the most populous capital in the world ; for the houses are so small, and the people so confined, that in every room are found three or four inhabitants.” *

“ The citadel,” Mr. Emerson says, “ is generally considered impregnable, and I believe, with any other

* “ Nauplia,” Mr. Dodwell says, “ is supposed to contain about 4000 inhabitants, consisting of a mixed population of Greeks, Jews, and Turks: the majority are Turks, who have five mosques, besides one in the fortress.” The bazar seemed better stocked than any other in Greece. This was in 1805. Dr. Clarke found the population reduced to 2000 persons in 1801, by the ravages of the epidemic. Mr. Waddington estimated the inhabitants in 1824, at between 7 and 8000, but adds, that, were the ruined portion skillfully reconstructed, it would easily contain double that number.

soldiers than Greeks or Turks, it would be so. The former, in fact, only obtained possession of it by blockade, and when all the Turkish gunners on the hill had been reduced by famine to seven ! The fortifications of the town are all Venetian, and consist of an extensive wall, now rather out of repair, three sea batteries, and one on the cliff on which stands the town. One of those which commands the access to the town, is called *La Batterie du Terre*, and mounts seven excellent brass 43-pounders ; the second, *La Batterie du Mer*, is now converted into an arsenal and cannon-foundry ; the third, called *Les Cinq Pères*, commands the town on the west and the entrance to the harbour, deriving its name from mounting five superb Venetian 60-pounders. On the whole, the city, if well garrisoned, might be considered as impregnable, at least to its present enemies."

The port of Napoli, owing to the accumulation of mud, has become so shallow, that large vessels, Sir W. Gell says, would have difficulty in finding protection during a south wind. Still, it is one of the most valuable harbours in the Archipelago, and admirably adapted for a maritime capital. Mr. Waddington expresses his opinion, that when Greece shall be independent and united, under whatsoever form of government, Napoli will be definitively selected as the seat of the Executive. "The vicinity of this city to the luxuriant plain of Argos on one side, and to the commercial islands of the Archipelago on the other, its unassailable strength, and the security of its port, mark it out distinctly for the capital of a mercantile country ; and such must Greece be, if it intend to be anything. I can perceive," he adds, "no other objection to it, than the large marsh which extends from the head of the Gulf for two or three miles inland,

and which renders the situation, at certain seasons, very unwholesome. But this evil will be rapidly removed, as soon as ever Greek industry and enterprise shall be directed by a vigorous and intelligent government." This gentleman speaks of the city itself in much less unfavourable terms than Mr. Emerson and Count Pecchio. "Having been chiefly inhabited by Turks," he says, "it is by far the best built in Greece. The greater part of it has escaped the injuries of war, and the fortifications appear not to have sustained any damage." Sir William Gell describes it as having retained more of European architecture than any other town in the Morea.

Napoli was uninhabited in the second century. Some remains of the walls, however, are still to be seen; and their high antiquity, Mr. Dodwell says, is attested by the polygonal style in which they are constructed.* The site of the temple of Neptune, mentioned by Pausanias, is not known; but the fountain Kanathos still boasts of a copious stream, though it has lost its pristine virtues. In its present state, Napoli presents few attractions of any kind. "The diversions of this capital," says Count Pecchio, "consist of some ill-furnished coffee-houses and cracked billiards, with an evening promenade in a small square, overshadowed in the midst by a majestic plane-tree, and in the indulgence of an eager curiosity, constantly excited by news and anecdotes. Woman, that compensation for every calamity and privation, is invisible, as the men do not allow her to be

* They were attributed to Nauplios, son of Neptune and Amy-mone, from whom the town may be supposed to take its name, written *Ναυπλιον* by the modern Greeks, Nauplia, Napoli, and Anapli by the Franks.

seen." * This oriental seclusion of the women would seem, however, to be by no means uniform or absolute, if Mr. Emerson's description of the festivities observed at Easter be accurate. As this will serve to illustrate the manners of the Greek capital, it deserves insertion.

" To-day (Sunday, April 10,) being the festival of Easter, Napoli presented a novel appearance, namely, a clean one. This feast, as the most important in the Greek Church, is observed with particular rejoicings. Lent having ceased, the ovens were crowded with the preparations for banqueting: yesterday, every street was reeking with the blood of lambs and goats; and to-day, every house was fragrant with odours of pies and baked meats. All the inhabitants, in festival array, were hurrying along to pay their visits and receive congratulations. Every one, as he met his friend, saluted him with a kiss on each side of his face, and repeated the words *Χριστός ανίστη*, Christ is risen. The day was spent in rejoicings in every quarter: the guns were fired from the batteries, and every moment, the echoes of the Palamedi were re-

* " The ancient Greeks," remarks the Count, " that they might preserve the manners of the fair sex pure, kept them almost from the contact of the air, and imprisoned them in the *Gynæceum*. Subsequently, the Turks shut them up in harems; and the modern Greeks, through jealousy, keep them secluded from society." The Hon. Mr. Douglas confirms this account, stating that " Greek girls are so strictly confined to their homes, that few of their marriages are founded in personal acquaintance and attachment;" but the betrothed couple are allowed the liberty of seeing each other, and the lover is not forced, as in Armenia, to marry an unseen bride. " It is partly to this seclusion," remarks this accomplished writer, " that we must refer the depravity in both sexes which yet disgraces the Greeks, but which exists to a much less extent with them than in the harems of their masters." (p. 158.)

plying to the incessant reports of the pistols and tophaiks of the soldiery. As, on these occasions, the Greeks always discharge their arms with a bullet, frequent accidents are the consequence. In the evening, a grand ceremony took place in the square. All the members of the Government, after attending Divine service in the church of St. George, met opposite the residence of the Executive Body: the Legislative, as being the more numerous, took their places in a line, and the Executive passing along with them from right to left, kissing commenced with great vigour, the latter body embracing the former with all fervour and affection."

On the evening of the following day, "the plain to the east of the town presented a lively and interesting spectacle. The fineness of the day, together with the continuance of the festival, had induced crowds of the inhabitants to stroll round the walls and the plain. Numbers of beautifully-dressed females were assembled in groupes on the grass, listening to the guitar and the flute. Bands of horsemen, mounted on beautiful Arabians, were sweeping over the plain, hurling the *djereed*,* and at the same time managing their spirited little steeds with astonishing skill, wheeling round at the sharpest angle, and reining up at the shortest point in the midst of their utmost velocity. In every quarter, bands of musicians were surrounded with troops of dancers, performing their spiritless *Ro-*

* The *djereed* is a piece of wood, about four feet and a half in length, which is darted from the hand at full gallop, and is shunned either by bending the body, or by warding it off with another *djereed*. Sometimes a skilful horseman will throw it to the distance of sixty or seventy yards. This game is common to all the Oriental nations, and the Turks are very fond of it.

maika,* and enlivening its whirling dulness by the rapid discharge of their pistols; while groupes of chil-

* The *Romaika* is the Cretan or Dædalian dance of the ancients, and is thus accurately described by Homer. (Il. lib. xviii.)

“ A figured dance succeeds—————

—————a comely band
Of youths and maidens, bounding hand in hand;
The maids in soft cymars of linen diest,
The youths all graceful in the glossy vest.

* * * * *

Now all at once they rise, at once descend;
With well-taught feet, now shape in oblique ways,
Confus'dly regular, the moving maze:
Now forth at once, too swift for sight they spring,
And undistinguished blend the flying ring.
So whirls a wheel in giddy circle tost,
And rapid as it runs the single spokes are lost.”

POPE.

“ Whether they meet within the corridor of the house, or around some favourite well and *agiasma*, no evening passes in the summer months,” says the Hon. Mr. Douglas, “ in which the young people of both sexes, adorned with all the simple finery of garlands and flowers, and their hair floating in primitive luxuriance on their necks,

‘ *Cæsariem effusæ nitidam per candida colla,*’

do not assemble to dance the *Romaika*. The music generally consists of violins and rustic pipes; and the tune begins with slow and distinct notes, increasing with the spirits of the dancers, into the most lively and animating measures. They move, holding each other by the hand, in a circle composed alternately of young men and girls; and the dance is led by some nymph chosen from the rest for her grace and beauty, who holds one extremity of a handkerchief (*‘restim ductans’*), while the other is in the hand of the Coryphæus of the youths. They begin in slow and solemn step, till they have gained the time; but, by degrees, the air becomes more sprightly; the conductress of the dance sometimes setting to her partner, sometimes darting before the rest, and leading them through the most rapid evolutions; sometimes crossing under the hands which are held to let her pass, and giving as much liveliness and intricacy as she can to the figures into which she conducts her companions, while their business is to follow her in all her movements, without breaking the chain or losing the measure;

dren, in fancy dresses and crowned with flowers, were sporting round their delighted parents. No one, to have witnessed this scene, could have supposed himself in the midst of a country suffering under the horrors of war, or surrounded by hundreds of families, scarcely one of whom could congratulate itself on not having lost a friend or brother in the conflict.”*

In this description, Mr. Emerson, apparently, confounds the *Romaika* with other popular dances. † In their passion for these amusements, so accordant with the liveliness of the national character, the difference between the modern Greek and the Turk is strongly

‘*Qualis in Eurotæ ripis, aut per juga Cynthi,
Exercet Diana choros.*’”

One beautiful evening, the Writer saw above thirty parties engaged in dancing the *Romaika* upon the sands of the sea-shore, in the then happy island of Scio. In some of these groupes, the girl who was leader would chace the retreating wave, and it was in vain that her followers hurried their steps; some were generally caught by the returning sea, and all would court the laugh, rather than break the indissoluble chain. Near each party was seated a groupe of parents and elder friends enjoying the sport, which recalled the days of their own youthful gayety. This dance, composed in imitation of the windings of the labyrinth of Dædalus, has also received, not unaptly, the name of Γερανός, the crane, from its resembling, in its involutions, the order in which a flight of cranes follow their conductor.—See DOUGLAS, p. 118—23.

* Picture of Greece, vol. i. p. 98—103.

† “The modern Greeks are not without the imitation of the Pyrrhic dance of their ancestors, whether we discover it in the barbarous *Albanitico*, or more particularly in the combat of the shield and sword which is acted by the mountaineers of Sphachia. The *Albanitico* is generally performed exclusively by men, who follow two leaders much in the way practised in the *Romaika*, except that the excellence of the Albanitic Coryphæi consists in the most powerful exertions of strength and activity without grace; in stooping to the ground and rising suddenly, in leaping to vast heights, but, especially, in shuffling their feet together, and darting them from under them with great velocity, and without losing their balance, while they animate one another by the wildest excla-

marked. The latter, like the Romans, * regards the dance as unmanly and degrading, seldom (if ever) joining in it himself, and deriving his only pleasure, in witnessing the performance, from the stupidest and most disgraceful indecency. In some of their other customs and amusements, it is difficult to determine whether the Greeks have borrowed from their Turkish masters, or whether the latter have adopted those of the ancient Greeks. † The prevailing costume is decidedly oriental. Count Pecchio, describing the manners of the citizens of Napoli, says, “ The fact is, the

mations. In this awkward amusement, we may perceive a resemblance to the dance which was the favourite sport of the courtiers of Alcinous. (Odys. lib. viii.)” DOUGLAS *on the Modern Greeks*, p. 124.

* It is not agreed, whether Horace refers to the indecency of any particular dance, or reprobates the practice in general as infamous, when he says: (Od. 6. lib. iii.)

“ *Motus doceri gaudet Ionicos*
Matura virgo.”

Sallust, in a passage cited by Macrobius, speaks of a woman's singing and dancing more elegantly than was reputable:—“ *psallere, saltare elegantius quam necesse est, probæ; nimirum matronæ aut virginis.*” Athenæus, on the contrary, maintains that it is wise and honourable to be a good dancer; and Jupiter himself is represented as figuring in that capacity in the midst of the immortals. Among the Hebrews, dancing was a religious rite, expressive of sacred exultation. Thus we find David dancing before the ark. The most degrading exhibitions of this nature are now performed in eastern capitals by Jewish dancers. By this passion, Hippoclides is stated by Herodotus to have lost the daughter of Clisthenes and the kingdom of Corinth.

† An exercise not unlike that of the ancient Discus, is a favourite one with the Turks: it consists in throwing stones of a great weight beyond a certain boundary. The Turkish mode of wrestling is, probably, borrowed from the Greeks. Their architecture and modes of husbandry are clearly derived from the same source. The love of garlands and the mystic language of flowers, seem also to be referrible to the taste and fancy of this imaginative people, though adopted by the now voluptuous Ottomans.

Greeks sit *à la Turque* ; they eat pilaw *à la Turque* ; they smoke with long pipes ; they write with their left hand ; they walk out accompanied by a troop of armed people ; they salute, they sleep, and they loiter about ; all *à la Turque*. Instead of abandoning the habits of their oppressors, they appear, since the Revolution, only to have followed them even more closely. They make a display of wearing the turban trimmed with white, and the red *papouches*, and of throwing round them the green *cafetan* ; three terrible prohibitions in the time of Turkish despotism." On paying a visit to the members of the Government, he found them squatting on cushions in the Turkish mode. " The costume, the reclined position, and the serious immobility of countenance of every member, made me," he says, " at first believe myself before a divan. The vice-president, Botazi, with his legs crossed, was counting the beads of an oriental rosary ; the rest of the members, clad in a costume between Grecian and Turkish, were either smoking or running over a similar trinket." For a palace, the Executive Body possessed at this time a large Turkish house, the ground-floor of which was a stable, the second story a barrack, and the third, the *bureau* or office of state ;—" a plain, small room surrounded with a divan, and ornamented with a large French chart of Greece and its islands," with a plain deal table in the centre. The Legislative Body was not better lodged, but was about to transfer its sittings to a mosque, which had been fitted up as a senatorial chamber. Mavrokordato dresses *à la Française*, and the European and Albanian costumes are to be seen mingling with the turban and robe of the orientals.

Much of what is now regarded as characteristically Turkish, is, however, undoubtedly of classical origin.

The turban is exclusively Mohammedan ; but it may be doubted whether the long red trowsers and the yellow buskins are not as much Grecian as Turkish. The *Εμζαδες*, the Hon. Mr. Douglas remarks, must have been very similar to the *papouches* or slippers, which are only put on when they leave the house, and are left at the door of the room on their return. The *macrama*, or veil, now worn by the Grecian ladies, and the richness of which often distinguishes the rank of the wearer, is so different from the awkward *ishmak* in which the heads of the Turkish ladies are swaddled, that we may safely derive it from the *Καλυπτρα* of the Greeks. * The cestus, with its rich embroidery and heavy silver bosses, is still the pride of the Grecian fair ; and the full eye and golden hair so highly prized by the ancients, do not less belong to the modern standard of beauty. † The bath is equally prized by both sexes. ‡ “ The very existence of the Romaic ladies,” says Mr. Douglas, “ seems almost to depend upon this gratification ; and the too frequent indulgence in it, is probably one of the great causes of that early decay of beauty which is so often the

* The *macrama* bears a close resemblance to the Spanish *mantilla*, which has been supposed to be derived from the Moors ; but the Moors, no doubt, themselves borrowed it from the Orientals.

† From the meanest peasant to the finest lady of Constantinople, the greatest attention is paid to the hair, on which is lavished a profusion of ointments and cosmetics ; and sometimes gilt wire and various other ornaments are twined with the ringlets which float over their shoulders. A beautiful auburn (*aurei capilli*) is the most common colour.

‡ Even Sir William Gell admits, that “ the Greeks, though an oppressed, can scarcely be called a dirty people ; and in spite of prejudice, it may be doubted whether the shoes and stockings of the North do not conceal more impurity than the earth and air create on the exposed legs of the southern peasant, who cannot retire to rest without washing them.”—*Narrative*, p. 155.

subject of their regret." Indeed, with them the bath is a sort of public assembly; and the scenes which there take place, where there is no restraint on the loquacity still distinguishing the Grecian fair, are said to equal the strangest pictures drawn by their great Comedian. In their marriage ceremonies,* as well as in their funereal rites, † in their diet, ‡ and in their fondness for the juice of the grape, § the modern Greeks preserve a close resemblance to their ancestors in the days of Homer and of Catullus. The judicious practice of establishing all their burial-grounds without the walls of their towns, is also borrowed from the ancients. The funereal cypress, which the Greek rayahs are forbidden to plant, has been stolen from them by the Turks; and even the crescent, the symbol of the Othman ascendancy, was adopted by the conqueror of Constantinople from the nation which he subdued.

* "Catullus, in his Epithalamium, has mentioned no event, consistent with the change of the religion, which does not take place at the wedding of a modern Greek. Catullus himself, however, is not so accurate in his description of this ceremony as Homer. Upon the shield of Achilles may yet be traced the most lively features in the customs of his country."—DOUGLAS, p. 112.

† See Douglas on Mod. Greeks, p. 134—7.

‡ "Olives, honey, and onions are now, as they were formerly, the food of the lower classes, while rice and fish constitute the principal articles in the cookery of the rich. Salted olives, under the name of *columbades*, form the constant food of all the Levantine sailors. They are larger and more succulent than the green olives of France and Spain, and are a substantial and nutritious food."—*Ibid.* p. 138.

§ "*Græcare* was the term by which a nation not remarkable itself for sobriety, described this vice; and almost all the other Latin words that have allusion to drinking, seem borrowed from the same source. In this respect, at least, the Grecian character has not changed. The intemperance which exuberant happiness encouraged, is now resorted to under calamity, as the water of Lethe."—*Ibid.* p. 138.

FROM NAPOLI TO EPIDAUROS.

THE narrow plain in which Napoli stands, is bounded by barren eminences of a dull and uniform aspect, which anciently separated the Argian territory from that of Epidaurus. The name of the latter city, once the rival of Argos, Corinth, and Egina, has again acquired a sort of celebrity from its being employed to designate the code adopted by the legislature of Modern Greece. The chief object of interest in its vicinity is the remains of the sacred grove and temple of Esculapius, at a place still called *Iero* or *Yero*, a corruption of *ἱερόν*. *

The route from Napoli lies eastward over the plain to the village of Kakingra, (or Katchingri,) distant about fifty minutes. A few hundred paces from this village are slight remains of an ancient edifice. The church of *Agios Adrianos* forms a conspicuous object on a pointed acclivity to the right, near which, on a bold rock, are ruins of a small *palaio kastro*, the walls of polygonal construction. Tiles, stones, and other obscure vestiges are found a little further, near a deep ravine, which the traveller crosses; and beyond it, the monastery of *Agios Demetrius* is seen in a secluded glen to the left. At the extremity of the valley, Mr. Dodwell noticed an ancient tower, composed of small but well-joined polygons, and repaired with mortar,—“one of the *μονοπυργία*, or single tower-forts, erected to guard the passage from the territory of Epidaurus to that of Nauplia, from the castle of which it is distant two hours, forty minutes.” Half an hour from this ruin brings the traveller to the remains of a small ancient city and fortress, constructed in the second

and third styles, and fortified with a few round and square towers. The fortress has been repaired in modern times, and the place must always have been of importance, as it commands the pass to Napoli. Mr. Dodwell supposes it to be the site of Midea, which, according to Apollodorus, was fortified by Perseus, but was in ruins before the time of Pausanias. Sir William Gell, however, supposes the *palaio kastro* near *Agios Adrianos* to be Midea; and the site in question is apparently the same that Dr. Clarke considers to be Lessa. The latter Traveller crossed the Argolic peninsula in a contrary direction. "After journeying for about an hour," (from Ligurio,) "through a country resembling many parts of the Apennines, we saw," he says, "a village near the road, with a ruined castle upon a hill to the right, where the remains of Lessa are situate. This village is half way between Ligurio and Nauplia; and here was the ancient boundary between Epidauria and the Argive territory....Lessa was but a village in the time of Pausanias, as it now is; but it was remarkable for a temple and wooden image of Minerva; and upon the mountain above the village, perhaps where the castle now stands, there were altars of Jupiter and Juno, whereon sacrifices were offered in times of drought. The mountain then bore the name of *Arachnæus Mons*: its more ancient appellation, under Inachus, had been Sapy-selaton."

Mr. Dodwell, on the other hand, says that Ligurio (written by Sir W. Gell, Lykourio) answers to the position of Lessa. This is a large village about five hours from Nauplia,* occupying the site of a small

* In the Itinerary, 5 h. 48 min. from Nauplia, and 1 h. 46 min. from the pass where Dr. Clarke places Lessa. Sir W. Gell agrees with Mr. Dodwell in placing it at Lykourio, following Chandler.

ancient city, which stood upon an oblong rock at the foot of some barren hills, (part of Mount Arachne,) and at the entrance of the Epidaurian plain. "The walls of the town are very much ruined: the parts still entire are in the third style. Many blocks and heaps are scattered about, but nothing approaching to a perfect building is left." About a mile before entering Ligurio, at a place called *Agia Marina*, there is a church with vestiges of antiquity; * and a fountain near the road, forms a small subterraneous aqueduct, by which water is still conveyed to the village. Other churches, monasteries, and towers occur between Ligurio and *Agios Adrianos*; and the entire way from Nauplia appears to have been strongly fortified and thickly peopled.

"In an hour and forty minutes from Ligurio,"† Mr. Dodwell says, "we arrived at the first ruins of the sacred enclosure, at present known by the name of Iero."

* "At the church of *Agia Marina* are two Ionic columns, and the foundation of a pyramid or tower with inclining walls."—GELL'S *Itinerary*. Chandler mentions this ruin: it is a quadrangular structure about forty feet square. Dr. Clarke speaks of it in the following terms: "Upon the left-hand side of the road we observed an *Egyptian* sepulchre, having a pyramidal shape, and agreeing so remarkably, both as to form and situation, with a monument described by Pausanias, that we believed ourselves to be actually viewing the identical tomb seen by him." The tomb alluded to was, however, nearer Argos, and is the one of which Mr. Dodwell supposes that traces still exist at Phonika. (see p. 84.) "The pyramidal form may therefore," Dr. Clarke adds, "have been common to many ancient sepulchres in Argolis." He mentions also some other tombs, in the road to Nauplia, "that were remarkable in having large rude stones of a square form, (*λίθος τετραχύς*,) placed upon the top of the mound (*χωμα*)," and answering to the description given by Pausanias of the tumulus raised by Telamon upon the shore of Egina.

† A singular inaccuracy, if Sir W. Gell be correct: he makes the distance from Lykourio to Iero only 46 minutes,

The road he took, left on the right the villages of Peri and Koroni. The plain had a luxuriant appearance, being covered with corn-fields and vineyards: from the latter, “a more palatable and less resinous wine is produced, than that which is generally found in this part of Greece.” The name of Koroni is remarkable, because the nymph Coronis is fabled to have been the mother of Æsculapius. In passing through this village, the inhabitants of which are chiefly shepherds, Dr. Clarke noticed a noble race of dogs, similar to the breed found in the province of Abruzzo in Italy, and which, by a pardonable license of imagination, may be supposed to have descended from the classical breed of the days of Æsculapius. It was a shepherd’s dog who guarded the infant demi-god when exposed upon Mount Titthion; and a representation of the faithful animal was deemed a proper accompaniment to his statue.

GROVE OF ÆSCULAPIUS.

THE *Hieron Alsos*, or Sacred Grove, is situated in a small but beautiful valley, surrounded with high mountains. One of superior elevation, bounding the prospect on the eastern side, is supposed to be the ancient Titthion, which appears to have derived its name from the two mammiform eminences that compose its double summit.* Mount Arachne forms the mountain barrier on the north-west. These lofty eminences are characterized by rugged sterility, and by an undulating, uniform outline: they are sprinkled with a variegated assemblage of dark-coloured shrubs, particularly the lentiscus, juniper, and myrtle.

* From *τιτθεις*, *mamma*, or teat.

Besides the grove and temple of Æsculapius, the consecrated enclosure contained a theatre, a stadium, a temple of Diana, another of Venus and Themis, a *stoa* or portico, and a fountain remarkable for its roof and decorations: to these Antoninus Pius added, a bath, a hospital for the sick, a temple (*ιερον*) of the gods *Epidotai*, and another (*ναον*) consecrated to the associated divinities Hygeia, Æsculapius, and the Egyptian Apollo. This splendid establishment was resorted to by invalids from all parts of Greece; and the officiating ministers of the presiding deity, who were at once priests and physicians, were venerated not only by the Greeks, but by distant nations. Other temples, in imitation of this, were afterwards erected in different parts of Greece, Asia Minor, and Italy; but this, as being the supposed birth-place of Æsculapius himself, maintained the pre-eminence, and for many centuries attracted numerous votaries from all quarters.

The first object that meets the eye, on approaching from Koroni, is a considerable ruin, which has at a distance the appearance of a castle, but proves to be a square edifice of Roman brick, conjectured by Dr. Clarke to be the hospital erected by Antoninus Pius (while a senator) for the reception of lying-in women and dying persons. Further on, are traces of a large building, divided into several chambers, and stuccoed. This is evidently the bath of Æsculapius, built by the same noble Roman. A stone spout is still seen in the wall, whence the water entered from a subterranean conduit, communicating, probably, with the great fountain noticed by Pausanias.* Of the once cele-

* "Two large cisterns, or reservoirs, remain, made by Antoninus for the reception of rain water: one measured 99 feet long and 37 wide."—CHANDLER.

brated temple, obscure vestiges alone remain. Mr. Dodwell found the remains of two temples, now level with the ground, which is strewn with elegant fragments of the Doric and Ionic orders in marble and in stone, but not of large dimensions. The pavement of one of the temples is entire; it is composed of large slabs of the marble of the country, which is of a light red veined with white. This, from its superior size, is probably the temple of *Æsculapius*. Contiguous to this temple are the supposed remains of the *Tholos*, a circular edifice built by Polycletus, of white marble. Several blocks belonging to the exterior of the building are covered with inscriptions.* Near the great temple is the stadium, formed chiefly of high mounds of earth. There are fifteen rows of seats at the upper end, but these extend only a few yards along the sides, the rest being uncovered. A subterranean vaulted passage, now choked up with rubbish, led into the area: this, Chandler supposes to have been a private way by which the *agonothetæ*, or presidents, and other persons of distinction entered; but it was more probably designed for the horses and chariots.

Of all the ancient remains, however, the theatre is the grandest and the best preserved. Pausanias speaks of it as the most beautiful he had ever seen. The *koilon*, which, as usual, is scooped in the side of

* Dr. Clarke, however, describing apparently the same structure, says: "The circular building is too modern in its aspect, and too mean in its materials, for the Tholus of Pausanias, of white marble, built by Polycletus, architect of the theatre; but it may, perhaps, correspond better to the fountain which he alludes to as remarkable for its roof and decorations; this kind of roof being almost unknown in Greece. The building, although smaller, bears some resemblance to the well-known bath improperly called the temple of Venus at Baia." It is covered with "a domé, with arches round the top."

a rocky hill, is in nearly perfect preservation. Fifty-four seats are remaining, formed of the pink marble found near the spot. They are worked with more care than in the other Grecian theatres, and, Mr. Dodwell thinks, “were evidently contrived with all due attention to the accommodation of a feeble audience of convalescents. The height of each seat is one foot two inches and a half, and the breadth, two feet nine inches and a fifth. About the middle of the seat is a narrow channel or groove, in which wood-work was probably fixed, in order to prevent the backs of the spectators from being incommoded by the feet of those who sat in the rows behind them,* and also to serve as a rest for the weak shoulders of a valetudinary audience. The seats are not perfectly horizontal, but incline gently inwards.” This may have been designed, as Dr. Clarke suggests, to prevent the rain from resting upon them, rather than, as Mr. Dodwell imagines, to render the position of sitting more easy. The theatre forms considerably more than a semi-circle, nearly resembling in form that of Bacchus at Athens. The seats, which have only one division or *præcinctio*, are intersected at right angles by about twenty flights of small steps, $28\frac{1}{2}$ inches wide, leading from the bottom to the top of the theatre. The seats are now nearly covered with bushes of lentiscus, which,

* This “groove,” dug out of the solid mass of stone composing the seat, is 18 inches wide, and was evidently intended for the reception of the feet, though it is very questionable whether any wood-work was fixed in it, as Mr. Dodwell imagines. The seats of the stadium at Delphi, and those of the theatre at Stratonicea in Asia Minor, are nearly similar to those at Epidaurus. Ovid alludes to the inconveniences which arose in theatres where the seats had no such separation for the feet. (Amor. iii. 23.)

“*Tu quoque qui spectas post nos, tua contrahe crura,
Si pudor est, rigido nec premé terga genu,*”

by insinuating its roots between the interstices of the marble, loosens the stones, and enlarges the fissures of those which are already disjointed. At the foot of the *koilon*, there is a *thronos* of white marble, formed, as usual, out of a single block. The theatre faces the north; and this aspect, Dr. Clarke supposes to have been purposely chosen, as, with the mountain towering behind it, it would protect the whole edifice from the beams of the sun during a great part of the day; and in this sultry valley, a shaded theatre must have been particularly desirable for invalids.* It is evident that the whole has been arranged with the nicest regard to luxury as well as convenience. The salutary waters of the Hieron flow in the deep bed of a torrent immediately below. The diameter of the *conistra*, or pit, in the widest part, is 105 feet; but the width of the orchestra is not quite 90 feet, owing to the form of the theatre.

Dr. Clarke found the theatre tenanted by a variety of animals, which were disturbed by his approach,—hares, red-legged partridges, and tortoises; † and his fellow-traveller caught, among some myrtles, a beautiful snake about a yard in length, shining like burnished gold. The peasants, he tells us, knew it to be a harmless species which they had been accustomed to regard with superstitious veneration, deeming it unlucky in any person to injure one. “It was, in fact, one of the curious breed described by Pausanias as

* The Greeks were frequently obliged to carry umbrellas (*σκιαδια*) with them into their theatres, and the women were attended by their umbrella-bearers (*σκιαδηφοροι*); either as a precaution against the casualties of the weather, or as a defence against the sun.

† The tortoises of Mount Clithæron were sacred to Pan, as the serpents of Epidauria were to Æsculapius.

peculiar to the country of the Epidaurians, which were always harmless, and of a yellow colour." *

Besides these ruins, the same Traveller mentions a subterranean building, resembling a small chapel, which he supposes to have been a bath. Near it was a stone coffin, containing fragments of terra cotta vases. "But the most remarkable relics within the sacred precinct," he says, "were architectural remains in terra cotta. We discovered the ornaments of a frieze and part of a cornice, which had been manufactured in earthenware. Some of these ornaments had been moulded for *relievos*, and others, less perfectly baked, exhibited painted surfaces. The colours upon the latter still retained much of their original freshness: upon being wetted, they appeared as vivid as when first laid on. They were a bright straw-yellow and red." The learned Traveller supposes them to have belonged to the *stoa* or portico, the roof of which, Pausanias states, falling in, caused the destruction of the whole edifice, owing to the nature of its materials, which consisted of crude tiles (*πλινθου*). On the top of a hill towards the east, which is ascended by an ancient road, Dr. Clarke found the remains of a temple, with steps leading to it, which he believes to have been that of the Coryphæan Diana upon Mount Cynortium. An imperfect inscription which he discovered here, mentions a priest of Diana, who had

* "With burnished neck of verdant gold——

——— pleasing was his shape,

And lovely; never since of serpent kind

Lovelier, not those that in Illyria changed

Hermione and Cadmus, or the God

In *Epidaurus*, nor to which transformed

Ammonian Jove or Capitoline was seen;

He with Olympias; this with her who bore

Scipio, the height of Rome."

Par. Lost, b. ix.

commemorated his escape from some disorder. "By the side of this temple was a bath or reservoir, lined with stucco, 30 feet by 8, with some *lumachella* columns of the Doric order. The foundations and part of the pavement of the temple yet exist; they are not less than 60 paces in length. We noticed," he continues, "some channels grooved in the marble for conveying water in different directions. The traces of buildings may be observed upon all the mountains which surround the sacred valley; and over all this district, their remains are as various as their history is indeterminate. Some of them seem to have been small sanctuaries, like chapels: others appear as baths, fountains, and aqueducts. We next came to a singular and very picturesque structure, with more the appearance of a cave than of a building: it was covered with hanging weeds, overgrown with bushes, and almost buried in the mountain. The interior exhibited a series of circular arches in two rows, supporting a vaulted roof; the buttresses between the arches being propped by short columns. Possibly, this may have been the building which Chandler, in his dry way, calls a church, without giving any description of it, where, besides fragments, he found an inscription to 'far-darting Apollo.' He supposes the temple of Apollo, which was upon Mount Cynortium, to have stood upon this spot."*

* "Going up the water-course between the mountains is a church, where, besides fragments, we found a short inscription: '*Diogenes the hierophant to far-darting Apollo, on account of a vision in his sleep.*' Apollo had a temple on Mount Cynortium, probably on this spot; and on a summit beyond are other traces, it is likely, of a temple of Diana."—CHANDLER. The following account of the customs observed by the patients, will explain the inscription. "Near the temple is a spacious hall, in which those who came to consult Æsculapius, after having deposited on the holy table some

It is not known to what circumstances the destruction of this place is to be ascribed. Livy speaks of the temple of Æsculapius as in ruins; from which state it was evidently raised, Mr. Dodwell remarks, long after that period. The work of demolition has been at least completed in recent times. Chandler says: "The whole neighbourhood has for ages plundered the grove. The Ligurians remember the removal of a marble chair from the theatre, and of statues and inscriptions, which, among other materials, were used in repairing the fortifications of Napoli, or in building a new mosque at Argos." Many valuable antiquities are doubtless concealed under the confused piles of accumulated ruins; and the labours of an excavation would, in all probability, be amply repaid. Mr. Dodwell found some specimens of a most beautiful green porphyry, which he had never seen before, and which, he says, is unknown even at Rome, where all the rich marbles of the world seem to have been collected. The sacred grove is now reduced to some scattered shrubs and bushes, and the dull and monotonous aspect of the surrounding country accords with the total desolation of the scene. "The remains, such as they are," remarks Dr. Clarke, "lie as they

cakes, fruits, and other offerings, pass the night on little beds. One of the priests bids them keep a profound silence, whatever noise they may hear, resign themselves to sleep, and *be attentive to the dreams which the god shall send them*. He afterwards extinguishes the light, and takes care to collect the offerings with which the table is covered. Some time after, the patients imagine they hear the voice of Æsculapius; whether any sound be conveyed by some ingenious artifice, or the priest, returning into the hall, mutters some words near their bed; or whether, in fine, in the solemn stillness which surrounds them, their imagination realizes the recitals and the objects by which it has never ceased to be acted on since their arrival at the temple."—ANACHARSIS, vol. iv. chap. 53.

were left by the votaries of the god. No modern buildings, not even an Albanian hut, has been constructed among them, to confuse or to conceal their topography. The traveller walks at once into the midst of the consecrated *peribolus*, and, from the traces he beholds, may picture to his mind a correct representation of this once celebrated watering-place, the Cheltenham of ancient Greece,—as it existed when thronged by the multitudes who came hither for relief or relaxation.” There is yet a fountain, Sir W. Gell says, the waters of which are reputed to have medicinal virtue; and Chandler speaks of springs and wells by the ruins, which “are supposed to possess many excellent properties;” but what those properties are, does not appear to have been ascertained. It is much to be regretted, that no traveller has hitherto analysed the waters. It remains, therefore, to be determined, how far the ancient celebrity of this spot might arise from the medicinal efficacy of the springs, which an artful priesthood would know how to turn to their own advantage, or whether the whole institution rested upon mere quackery and superstition. Much of the credit which the place so long enjoyed, may have been due to the salubrity of the air, and, as in modern watering-places, to the regimen prescribed, and the recreations provided;* the medical know-

* One precaution adopted will remind the reader of the practice observed in our own Æsculapian sanctuaries. “To banish from these places the terrifying image of death, sick persons on the point of expiring, and women about to be delivered, are removed from them.... Sometimes, to save the honour of Æsculapius, the sick persons are directed to go and perform similar ceremonies at some distant place.”—*Trav. of Anacharsis*, vol. iv. ch. 53. At Bath, Clifton, and some other places, the same care is taken to banish the image of mortality, funerals being for the most part conducted by night; and the honour of Æsculapius is not unfrequently saved by

ledge of the priests of Æsculapius may be allowed to have had some share in keeping up the reputation of the establishment; and the cure of imaginary disorders, possibly of some real ones, would be effected by means of spells and ceremonies intended to work on the fancy. Still, the selection of the spot (for its being the birth-place of Æsculapius is a mere fable) was probably determined by the same circumstances that have elsewhere led to the erection of baths, hospitals, and religious foundations, and ultimately of towns and cities, in the neighbourhood of mineral waters and holy wells.*

directing the removal of the patient. In fact, none die; they merely remove.

* Nothing is known of the real history of Æsculapius. His fabulous parentage, as the son of Apollo and Coronis, is a proof that his true origin was lost. Homer and Pindar represent him to have been a native, or at least an inhabitant of Thessaly; and his two sons, Machaon and Podalirius, led thirty sail of Æchaliens to the siege of Troy. (See Catalogue of Ships, *Iliad*, b. ii.) If they were really his offspring, we must suppose Æsculapius to have been a petty monarch in Thessaly; but it is perhaps doubtful, whether more is meant than that they were eminent in the Æsculapian art,—"healers of disease," as Cowper renders it. Homer speaks of Æsculapius merely as a man: his deification must, therefore, have been posterior to that age; and consequently, the legend, the temple, and the worship are all to be referred to a later date. There are some circumstances which would seem to render it probable, that the establishment was either of Egyptian origin, or borrowed from the Egyptian priests. The union of the sacerdotal function with the healing art, in the priests of Æsculapius, many of their rites and customs, the alleged descent of their patron deity from Apollo or Osiris, and the traces of serpent-worship blended with the institution, all favour this idea. (See, for further details and authorities, *Trav. of Anacharsis*, vol. iv. ch. 53.) Over the gate of the temple at Epidaure was this inscription: "Entrance here is permitted only to pure souls"—a sentiment more in accordance with the doctrines of Pythagoras, than with those of the Pantheon. Strabo speaks of similar institutions at Kos and in the very country of Machaon. The temple at Epidaure, he says, was always filled

The village of Epidaura (pronounced Pithavra), which stands on the ruins of the ancient Epidaurus, is two hours and ten minutes from Iero. The badness of the road increases the apparent distance. According to Livy, that city was only five miles from the temple of Æsculapius. On quitting the sacred enclosure, the "healing fountain" is observed under a tree to the right, and a stream is crossed, coming from the same direction. Two rivulets find their way from hence to the Argolic Gulf. The vale soon becomes a glen, having Mount Arachne on the left, and the road is extremely bad. The country is uncultivated and overgrown with various shrubs, small pines, and wild olives, with, here and there, thickets of arbutus andrachne. The pass appears to have been strongly fortified. In about an hour, the glen opens, and presents a view of the Saronic Gulf, with the pointed rocky promontory of Methana, the islands of Ægina and Salamis, and the Attic coast and capital. The plain is watered by a rapid rivulet that turns a mill, and there are some signs of cultivation. On the left is seen a tumulus, supposed to be that of Hyrnetho, wife of Deiphontes, mentioned by Pausanias: near it are some Roman ruins. The Epidaurian plain is of small extent, but fertile. The wine, however, has lost its ancient reputation,* and is weak and resinous, though that which is made at Iero is of good quality. The village consists of a few huts, with a good port, formed by a bold peninsula, on which stood the ancient city; or rather, Mr. Dodwell says, the city stood in

with sick persons, and teemed with dedicatory tablets describing the malady from which the patient had been rescued, as at Kos and Trikka.

* 'Αμπελοεντ' Επιδαυρον.—Ilias. iv. 561. "And Epidaure, with viny harvests crowned."

the plain at the foot of the peninsular promontory, divided into two points, on which the acropolis was situated. Few and imperfect vestiges alone remain. They consist of some fragments of wall, of the fourth or last style of Hellenic masonry; fallen ruins of a Doric temple of small proportions, probably that of Juno; a mutilated female statue, clothed and recumbent, apparently part of a sepulchral monument; some fragments of Roman sculpture in white marble; and, at the foot of the promontory, several masses of ruins now covered by the sea. The dense mass of bushes enveloping the ruins, would not permit an elaborate investigation.

Epidaurus was anciently a place of strength, and was frequently at war with the surrounding states. It sent ten ships against the Persians at Salamis, and 800 men to Plataea. Pausanias mentions, besides the temple of Juno and a wooden statue of Minerva within the acropolis, a *temenos* of Æsculapius, a temple of Bacchus, a grove sacred to Diana, and a *hieron* of Venus. No certain traces of any of these now exist. The acropolis seems to have served as a fortress in modern times, and, in the middle ages, must have been a place of some importance, from the security of its situation and the commodiousness of its port; but it is now deserted, and Epidaurus is a mere name.*

* "The gulf is tranquil, retired, and soothingly melancholy. I did not perceive a single boat, to recal in idea the noise and bustle of the world. The shore is at present occupied by a colony of Greeks from Negropont, who repose in this fruitful land, after having escaped from the Turks, and pursue the occupations of agriculture, in which they surpass the rest of the Greeks. In fact, the country is covered with kitchen gardens, fields, and luxuriant vineyards. This rising colony is lodged partly in small dwellings, and partly in cottages of boughs and leaves."—PECCHIO's *Journal*, p. 130.

The place at which the first Greek congress, or constituent assembly, was held, is, in fact, an hour and a half to the N.E. of Epidaurus, and is called Piatha (Επιαθα). This town is beautifully situated upon a lofty ridge of rocks, two miles from the sea: it was formerly protected by an old castle, still remaining, probably built by the Venetians. The road to it is a path along the hills, covered with laurels, myrtles, and pines, always in sight of the sea. Numerous coins of the Republic are found here; and the deserted state of Epidaurus may, perhaps, be accounted for by the preference which, for some reason or other, seems to have been given to this neighbouring port. "Ill-built and ill-provided," remarks Mr. Waddington, "Piada still offered more resources to the Congress, than any neighbouring town, and was therefore selected to be the birth-place of the Greek Constitution." * This Traveller is indignant that Piada should have been fraudulently deprived of the honour of giving its name to the Greek Code, "misnamed the Law of Epidaurus." Not only may Piada, however, be considered as the representative of the deserted city, but Epidauria is the name of the district; and few persons will be disposed to blame the Greek

* Visit to Greece, p. 125. See vol. i. p. 147. The house in which the legislative assembly was convened, is "a large rustic chamber, forming a parallelogram, and insulated in the middle of the village, near an ancient tower erected in the time of the Venetians, and now inhabited by a poor old woman. This rough dwelling," adds Count Pecchio, "reminded me of the cottages of Uri, where the Swiss confederated against the tyranny of Austria. The Government intends, if fortune should be propitious, to erect a church on the spot, in commemoration of the resurrection of Greece."—*Visit to Greece*, vol. ii. p. 129. The road from Piada to Napoli lies over a beautifully diversified country, intersected by numerous streams, and is a journey of seven hours.

deputies for adopting a name consecrated by historic recollections. Mr. Dodwell could not discover, he says, the smallest traces of antiquity at this place, "though the strength of its position, and the advantages of its territory, render it probable that it was the site of an ancient city." The plain, which is thickly planted with large olive-trees, interspersed with vineyards, is exuberantly productive: it extends to the sea. Near the entrance of this plain, coming from the south, this Traveller observed some rock of the most beautiful red jasper, shining with the brightest lustre: it is very hard, and not worth the expense of working it. The rocks about Piada are covered with the *cactus opuntia*, which is much less common, however, in Greece, than in Calabria and Sicily.*

FROM EPIDAUROS TO DAMALA (TRÆZEN).

FROM Epidaura, Mr. Dodwell proceeded to explore the south-eastern extremity of the Argolic peninsula. In a quarter of an hour, having crossed the dry bed of the torrent of Iero, he began to ascend the mountains which separated the Epidaurian territory from that of Træzen. The road is as bad as possible, but the hills are covered with extensive shrubberies of lentiscus, myrtle, juniper, and arbutus, intermixed with small firs and cypresses. In an hour, he reached the top of the pass, now called Trachia (from Τραχὺς);

* From Piada, Mr. Dodwell proceeded to *Agios Joannes*, (pronounced *Ali Yanni*), distant four hours and a quarter; passing at two hours and a half from Piada, a village and modern fort called *Angelo-Kastro*. The next day, he traversed for an hour the most rugged roads, winding among barren hills; in three hours and a half from *Agios Joannes*, reached the south-eastern foot of the Acro-Corinthus; and, in forty minutes more, entered Corinth.

but the village of that name occupies an ancient site about an hour further. In two hours and a half from Epidaurus, after crossing the bed of another torrent, Mr. Dodwell arrived at the foot of a wood-clad eminence, crowned with a *palaio-kastro*, which he had not time to explore. At the end of forty minutes further, passing through a plain of arable land, intermingled with pastures and traversed by several brooks, he halted for the night at a miserable village called Karangia (Sir W. Gell writes it Karatcha), and slept in the cottage of a miller, whose corn-mill is turned by a picturesque and rapid stream. The road now becomes a mere sheep-track. One hour and a quarter from Karangia brought our Traveller to the base of a pointed rocky acclivity of a massy and insulated form, on the summit of which are remains of a fort called Korasa, apparently of modern construction, though possibly on ancient foundations. About three quarters of an hour further, crossing several streams and a rapid river in a romantic glen, is the large and very pretty village of Potamia (Ποταμοί), so named from its lovely river.* Several mills are turned by the stream; and the hill, on the side of which the village is situated, is clothed with olive and other trees.

In thirty-six minutes from Potamia, Mr. Dodwell ascended to the summit of another ridge, commanding a view of the plain of Trœzen, the isles of Calauria, Poros, and Agios Giorgio, and the Attic mountains bordering the Saronic Gulf. "The hills over which

* In the Itinerary, from Epidaurus to Potamia is 6 h. 10 min. A quarter of an hour from Karatcha, Sir W. Gell's route ascends a steep mountain, where are seen, on the left, "a curious mount and cistern, under which is an arched passage with a stone table." We regret that we have no more distinct description of this place.

we passed," he says, " were covered with almost every shrub that I have seen in Greece ; a circumstance that seems to indicate the genial temperature of this part of the coast, which is sheltered from the north, and open to all the warm breezes of the south and east. After a descent of fourteen minutes, we entered an arable plain, and having crossed a rivulet, lost every trace of road, and wandered a long time among rocks and bushes, where our horses frequently fell, and our hands and faces were scratched with thorns. After much trouble and fatigue, we reached the plain of Trœzen, and crossing a stream, probably the Chrysorrhoas, arrived at the ruins of that ancient city, and lodged in the house of a Greek merchant at the village of Damala."

Inconsiderable as this place now is, consisting of not more than forty-five houses, it still retains, in its episcopal dignity, the shadow of its ancient greatness. The inhabitants, Mr. Dodwell describes as industrious and wealthy, from the commerce carried on with the neighbouring coast and the islands of the Archipelago. No Turks were to be seen among them ; and they affected a certain degree of independence, which this part of the coast appeared to have contracted from its vicinity to the opulent island of Hydra. Great part of the plain of Trœzen, however, remains in an uncultivated state, owing to the deficiency of population ; the air in summer is consequently unhealthy, besides being impregnated with the sour smell of the *galaxidi*, or *euphorbia charakias*, which grows in abundance about the rocks, and is deemed extremely injurious to the health. The badness both of the wine and of the water of Trœzen was complained of in ancient times ; and they are still reckoned, Mr. Dodwell says, " heavy and antidiuretic." The fictitious contest between

Bacchus and Minerva for the possession of Trœzenia, seems nevertheless to intimate, that the territory was productive of wine as well as of oil. Neptune, or in other words, maritime commerce, was, however, the chief object of worship. The port, called Pogon (the beard) from the narrow strip of land by which it is formed, is about a mile and a half from the present village: it is now shallow, obstructed by sand, and accessible only to small boats.

The ancient city, which is said to have derived its name from Trœzen, the son of Pelops, and the brother of Pitheus, its founder, must have been richly embellished as late as the second century, when Pausanias enumerates eight temples (*ναοί*), four sanctuaries (*ιερά*), a portico, a theatre, and a stadium, besides various sepulchres, monuments, statues, and altars. It was celebrated as the birth-place of Theseus, and as the mother city of Halicarnassus, which was founded by Trœzenian colonists.* Here, during his exile, the Prince of Orators was for some time resident; and we are told by Plutarch, that he used to look towards the Attic coast with tears in his eyes. The view of Athens and of its loftiest mountains is now obstructed by the volcanic promontory of Methana; but the whole of the intervening mountainous tract, Mr. Dodwell says, has evidently been thrown up by the powerful operation of a volcano, which, according to Pausanias, took place in the time of Antigonus, the son of Demetrius. “Diodorus Siculus relates, that Phædra, when

* Notwithstanding its architectural decorations, Trœzen was not more powerful than its neighbour Epidaurus: it had only five vessels at the battle of Salamis, and 1000 troops at Plataea. Plutarch calls it a small town. It is said to have borne at different periods, the names of Theseis, Aphrodisias, Saronia, Poseidonias, Apollonias, and Anthanis. See authorities in Dodwell.

enamoured of Hippolytus, consecrated a temple to Venus upon the acropolis of Athens, from whence she could distinguish Trœzen, the residence of the object of her passion. Were the promontory removed, Athens might be seen over the northern extremity of Ægina. It would appear from Strabo, that the rage of the volcano was not exhausted in his time; for he says, it was sometimes inaccessible from the intensity of the heat which it occasioned, and the sulphurous vapours which it diffused; that at night it was visible from afar; and that the sea was hot for five *stadia* round.” *

The ruins of Trœzen are now overgrown with weeds and bushes, the largeness of which indicates the fertility of the soil. The *agnos* and the elegant rhododaphne here assume the character of trees, rather than of shrubs. Few places, Mr. Dodwell says, promise better to repay for excavation. He found a multiplicity of inscribed and architectural fragments, many of them Roman. In a dilapidated church, an inverted marble pedestal, which has been made to serve as an altar, bears an inscription relating to the statue which it once supported, raised by “the city to the invincible emperor Cæsar Marcus Aurelius Antoninus, son of the emperor Cæsar Septimius Severus Pertinax.” In the same church is a small columnar altar, together with a triglyph, a frieze, and soffits. In a neighbour-

* Dodwell, vol. ii. p. 272. Ovid, in some beautiful lines cited by the learned Traveller, describes the horrid phenomenon which metamorphosed the plain into a hill. (Metam. b. xv. v. 296.)

“ *Est prope Pittheam tumulus Trœzena sine ullis
Arduus arboribus, quondam planissima campi
Area, nunc tumulus.....
.....-tumor ille loco permansit, et alti
Collis habet speciem, longoque induruit ævo.*”

ing church called *Palaio Episcopi*,* are some *frusta* of fluted Doric columns, and other fragments of white marble with sculptured foliage. The lower part of the cella of a temple near this church, is finely constructed in regular masonry. In the church of *Αγιος Σωτηρος* (Saint Saviour) are several inscribed marbles; and in the same vicinity there is a large heap of architectural fragments. Several other churches are scattered about in a state of ruin, which were probably erected on the foundations of temples; and from their number as well as size, (some of them being larger than is usual in Greece,) together with other Roman remains, it is evident that Damala must have been a place of some consequence in the middle ages. Near the church of *Palaio Episcopi*, are remains of a square tower with six layers of blocks, supporting a modern superstructure, and some masses of Roman brickwork. To the west of the ruins is the rocky hill on which stood the acropolis. Its summit is now occupied by the imperfect and shattered remains of a fortress of the lower ages; there are also some ruined churches in a similar style of architecture; but not a single indication of antiquity could be discovered. Towards the base of the hill, the "fount of Hercules" issues from the rock. The view from the acropolis is very interesting. To the west, it overlooks a deep circular valley, enclosed by high rocky precipices, partially clothed with foliage. Eastward are seen the plain and ruins of Trœzen, with its port, the islands of Kalauria and Belbina, the open Ægean, the promontory of Sunium, and Hymettus. And to the north, beyond the mountains of Epidauria, is distin-

* Sir W. Gell calls it the church of Panagia Episcopi, and says, it must be the site of the temple of Venus Katascopia.

guished the coast of Megaris, with Mount Gerania, and the white and glittering summit of Parnassus.

The Abbé Fourmont states, that, in his time, Damala contained 400 houses, and that the inhabitants enjoyed good health; but at present, the insalubrity of the site is assigned as the reason that the bishop no longer resides here. In most of the churches scattered among the ruins, Divine service is still performed once a year on the festival of the patron saint.

METHANA.

THE route from Damala to Methana lies in a northerly direction, over a rough ridge of low hills. At about fifty minutes from the village, near the sea, are ruins of a chapel with an upright Doric column, which is supposed to mark the site of a temple of Diana: the place is called *Limne*.* At the foot of the hills is the village of Dara, the chief place in the district. The narrow isthmus which unites the promontory with the continent, has been fortified with a thick wall of small stones and cement. “Both the village and the promontory,” Mr. Dodwell says, “retain their ancient names. Cultivation prevails only in a small part of the promontory, but particularly in the plain where the ancient city stood, and at the base

* See Gell's Itin. p. 200. “On the hill towards Methana is the village of Masomata. To the left, another called Tou Pasias. Palaio-Urea is a village on a hill near the isthmus.” Mr. Dodwell reached Methana from the island of Poros, from which he supposes the distance to be between twelve and fourteen miles; but he more than once lost the way. The roads are as bad as possible, and their horses were the first that in modern times had been within the isthmus. The protopapas of Methana assured them, that they were the only people with hats he had ever seen within the peninsula, and they excited among the villagers great curiosity.

of the hills, which, like Delphi and many of the islands of the Archipelago, consist of strips and patches of arable land, or vineyards, supported by terrace walls. The rest of this mountainous promontory exhibits a sterile desolation, consisting of volcanic rock of dark colour, occasionally variegated with shrubs and bushes. The outline is grand and picturesque. The principal mountain, which was thrown up by the volcano, is of a conical form: its apparent height is about equal to that of Vesuvius. The hot baths mentioned by Pausanias are at present unknown. The ancient city of Methana was situated in the plain at the foot of its acropolis, and extended to the sea; near which are a few remains of two edifices, one of the Doric, the other of the Ionic order, composed of white marble, and of small proportions. Near these remains is an ancient well of considerable depth, containing brackish and unpotable water; and in the same vicinity are two inscriptions. The walls of the acropolis are regularly constructed and well preserved, extending round the edge of the rock, which, in some places, rises about thirty feet above the plain. Twenty-one layers of the wall are still remaining in the most perfect part, constructed of a hard mass of small stones, mortar, tiles, and earth, coated with stones of a regular masonry. In several parts are restorations, apparently modern. One gate only remains, which is square on the exterior side, and pointed in the interior. Near it is a square tower, and higher up the rock is one of a circular form, of small dimensions. Two dilapidated churches are seen within the acropolis. The promontory has been fortified in other places; and we were informed that there are small and imperfect remains of three other *palaio-kastros* within the peninsula.”*

* Dodwell, vol. ii, pp. 280—3. The isthmus was fortified by the

Want of time prevented the learned Traveller from completing the circuit of the peninsula; and it is still more to be regretted, that he did not explore the summit of its volcanic cone,—an undertaking which he strongly recommends to any future traveller who shall possess a competent knowledge of mineralogy. The little village of Dara, consisting of only a few cottages, where Mr. Dodwell passed the night, exhibited an unusual appearance of prosperity and cheerfulness, for which his host accounted by remarking, that it was fortunately so much out of the way and so difficult of access that they were never troubled by the Turks. “The pastoral inhabitants,” he says, “were all cheerfully disposed to accommodate us in their cottages, and we entered several, all of which were well stocked with the produce of their lands. That in which we slept was so full of barrels of olives, sacks of caroba-pod, and jars of honey, that it was with difficulty we found room for our mattresses. The master of the house played on the lyre, while his wife dressed us a dish of excellent fish.”

Proceeding northward from Dara, Mr. Dodwell passed in thirty-five minutes a village named Phalaridi, situated in a small circular plain of rich pasture. In twelve minutes more, he came to a narrow isthmus between the sea and a small salt lake.* Beyond this, he passed over two rocky promontories; in an hour

Athenians in the seventh year of the Peloponnesian war, and Strabo mentions it as a strong place. Pausanias says, that it contained a temple of Isis and statues of Hercules and Mercury in the Agora. He mentions also hot baths, thirty *stadia* from the town. Mr. Dodwell procured some brass coins of the city, bearing the head of Vulcan, alluding probably to the volcano.

* This lake is, in fact, the remains of a bay, once the western port of Trœzen, and the isthmus is the bank of sand which now chokes the entrance.

and twenty minutes from Dara, entered the plain of Lessa ; and in another half-hour, began to ascend the hills by which it is bounded. The route now lay along the steep side of a lofty mountain,* by a very dangerous road. The calcareous rock is broken into *laminæ* almost as smooth and as slippery as glass, and a false step would have precipitated a horse into the deep valley. At the end of four hours, they reached the village of Phanari, built upon the eastern side of a steep mountain which rises abruptly from the Saronic Gulf. Near the village are remains of an ancient city on a bare precipitous rock, the edge of which is encircled by the ruined walls. Within their circuit appear three dilapidated churches with two ancient altars, a sepulchral *cippus* with sculptured foliage, and two marble fragments. There are also some modern walls and restorations, probably the construction of the middle ages, but none of the gates are remaining, and there are no inscriptions. The position is exceedingly strong, and well adapted for a fortress. At the foot of the mountain is the port, where also there are some remains of ancient walls. The name of the village, which signifies lantern, is supposed by Mr. Dodwell to indicate that this was an ancient telegraphic station.† Two hours from Phanari, he reached the village of Kolaki, where he entered the road from Trœzen to Epidaurus ; in three hours and seven minutes, he passed through the

* The mountain is now called Ortholithi, from *ορθος* and *λιθος*.

† The learned Traveller refers to various classic authors who mention the practice of telegraphic correspondence by means of beacons. The taking of Troy was notified to Clytemnestra at Mycenæ, by fire signals from Lemnos and the intervening mountains of Athos, Messapios, Cithæron, Ægiplankton, and Arach-naion.

ruins of that city ; and in an hour and twenty-eight minutes further, arrived at Piada, on his way to Corinth.

Previously to leaving Træzen, anxious to visit the spot where Demosthenes expired, Mr. Dodwell passed over into the island of Poros, the ancient Sphæria, which is separated from the Morea by a very narrow channel with a ferry, an hour and a half from Damala.* The town of Poros, which derives its name from the ferry, is built with a dark-coloured volcanic stone, of which the island is composed. Of the volcano by which it was created, there exists no historical account : it is not noticed by the ancients, and is probably of a date antecedent to their annals. It stands on a rocky promontory, united by a low and narrow strip of sand, which is covered when the sea is high, to the island of Kalauria. Poros is destitute both of wood and water ; yet, Mr. Dodwell found it inhabited by some Greek traders, who were “ rich and industrious, almost independent, and extremely insolent and inhospitable.” Several trading boats and three merchant vessels were in the port, which has two entrances.

The island of Kalauria is composed of round and rocky hills, covered with a thin, arid soil, producing a small quantity of corn and olives. The ruins of the far-famed temple of Neptune are found on the most elevated part of the island, an hour from Poros, and are now called *Palatia*. The summit which they occupy is between 900 and 1000 feet above the level of the sea. “ Not a single column of this celebrated sanctuary,” says Mr. Dodwell, “ is now standing, nor

* “ The church of *Agios Epiphanios* is thirty minutes distant from Damala, and under it rises a fine stream. Half-way between Damala and Poros is the village of Paphia. The country abounds with oranges.”—GELL's *Itin.*, p. 126.

is the smallest fragment of a column to be seen among the ruins. Some masses of the architecture are remaining, which shew that it was of the Doric order. The foundation of the *cella* remains, and proves that it was not of great proportions. Within the *cella* are the foundations of some pillars, two feet nine inches square; also, some large blocks, which have formed the exterior part of a circular building, and are perhaps the remains of the monument of Demosthenes, which was within the *peribolos*. A semicircular seat of stone remains near the north-west end of the temple, on the outside of the *cella*. When Archias was sent by Antipater to induce Demosthenes to quit the sacred asylum of Neptune, he found him sitting without the temple;—perhaps upon that very seat which still remains. The orator then entered the temple, and swallowed the poison with which he was provided. The stone of which this venerated sanctuary is composed, is the dark volcanic rock of the island, which is too coarse to be highly worked. Some fragments, however, are seen among the ruins, consisting of a fine black marble, and of some pieces from the white quarries of Pentelikon and the grey rocks of Hymettus. Several other remains are no doubt concealed by the impenetrable thickness of the lentiscus which covers part of the ruins.”

This temple is said to have existed before Delos was sacred to Latona, or Delphi to Apollo: it must, therefore, be of the highest antiquity. It was an asylum of inviolable sanctity, being universally respected, and, owing to this circumstance, naturally attracted great wealth. The island appeared to Mr. Dodwell to be at least between seven and eight miles

in circuit, though Strabo makes it only thirty *stadia*.*

Four hours and a half to the south of Damala, the road lying over “bare and ugly mountains,” is the town of Kastri, the representative of the ancient Hermione, which was situated on the promontory below the modern village. Neptune, Apollo, Isis and Serapis, Venus, Ceres, Bacchus, Diana, Vesta, and Minerva had all temples here; but their foundations and the walls of the city alone remain. There was also a grove consecrated to the Graces; and behind the temple of Ceres, was one of those unfathomed caverns which were believed to be mouths of the infernal regions.† Kastri has two excellent ports: the inhabitants, Sir W. Gell says, speak Albanian. Kranidi, to which, in 1823, the Greek Senate transferred its sittings in consequence of the rupture with the Executive, is an hour and a half to the westward of Kastri, nearly opposite to the island of Spezzia; it is said to contain 600 houses. Opposite to Kastri is the island and city of

* Sir W. Gell, in his *Itinerary*, mentions a large monastery at Calauria, but Mr. Dodwell does not appear to have visited it.

† “Behind this edifice there are three places surrounded with stone balustrades. In one of these, the earth opens and discovers a profound abyss. This is one of the mouths of the infernal regions of which I have spoken in my journey through Laconia. The inhabitants of the country say, that Pluto, when he carried off Proserpine, chose to descend by this gulf, because it is the shortest passage to his gloomy abode. (Strabo, lib. viii.)”—*Travels of Anacharsis*, vol. iv. ch. 53. Sir W. Gell takes no notice of this cavern, but says, that at Didymo, near a lofty mountain of the same name, three hours from Kastri, in a northerly direction, Mr. Hawkins found a curious natural cavity, so regular as to appear artificial; also, an ancient well with a flight of steps down to the water.

HYDRA.

“WHAT a spot you have chosen for your country !” said Mr. Waddington to Admiral Tombazi. “It was Liberty that chose the spot, not we,” was the patriot’s ready reply. On a rock so utterly barren as scarcely to present on its whole surface a speck of verdure, rises in dazzling whiteness and beauty, this singularly interesting city. Seen in a summer’s evening by moonlight, it is one of the most magnificent scenes imaginable. The white houses hanging in the form of an amphitheatre upon a steep mountain, then appear like a mass of snow ; and the lights sparkling at a distance from the open windows, “shew like stars of gold on a silver ground.” Hydra was not inhabited by the ancients. This little Venice of the *Ægean* has risen “like an exhalation” from the commercial enterprise and love of liberty to which the events of the last thirty years have given birth. “The harbour, from the abrupt sides and bottom of which the town starts up theatrically,” Mr. Waddington says, “is neither spacious nor secure : it is, in fact, a deep bay situated on the western side of the island, and open to the west, having no nearer protection from that quarter than the opposite coast of the *Morea*, which is between four and five miles distant. There are, besides, two other ports on the same side of the island at a short distance, the one on the north, the other on the south of the city, in which most of the ships of war are laid up during the winter ; and to many of the rest, very secure anchorage is afforded by the neighbouring and dependent island of *Poros*. All these three ports are, I am assured, superior to that on which the city stands : at any rate, they very amply

supply its imperfections." Mr. Emerson gives the following description of the appearance of the place in 1825.

"The town, on approaching it from the sea, presents an extremely beautiful prospect : its large white houses rise up suddenly from the sea, along the precipitous cliffs which form its harbour ; every little crag displayed the white sails of an immense number of windmills, and every peak was bristling with a battery. In the back-ground, the rugged and barren summits of the rocks which form the island, with scarcely a speck of cultivation or a single tree, are crowned with numerous monasteries. On one is stationed a guard to observe the approach of ships ; and his look-out extending to an immense distance, the Hydriots have, in general, the earliest intimation of any important naval movement. The streets, from the rugged situation of the town, are precipitous and uneven, but, to one arriving from the Peloponnesus, their cleanliness is their strongest recommendation. The quay, for the entire sweep of the harbour, is lined with store-houses and shops, which carry on the little external traffic that still remains, whilst their number shews the former extent of the Hydriot commerce. The houses are all built in the most substantial manner, and, with the exception of their flat roofs, on European models.* The apartments are large and airy,

* The taste which appears in the construction of many of the principal houses, would not, Mr. Waddington says, disgrace the best parts in any metropolis, and some of them are furnished with great costliness and elegance. He speaks of the streets as narrow and irregular, and, some of them, filthy, but " in a much less degree than is usual in the East." " The nobles of Hydra," says Count Pecchio, " are like the ancient Genoese, who were frugal in their living, but splendid in their habitations, to impose upon the people and acquire dominion over them."

and the halls spacious, and always paved with marble. The walls are so thick as almost to supersede the necessity of our sun-blinds in the niches of their deep-set windows. But, independently of the strength of the habitations, the neatness and extreme cleanliness of them are peculiarly remarkable, and speak highly for the domestic employments of the Hydriot ladies ; who are still not entirely freed from the sedentary restriction so universal in the East. The furniture, half Turkish and half European, combines the luxury of one with the convenience of the other, whilst its solidity and want of ornament shew that it has been made for comfort, and not for ostentation.

“ The appearance of the population is much more prepossessing than that of any other class of the Greeks : the women are in general pretty ; but a universal custom of wearing a kerchief folded over the head and tied under the chin, destroys the fine contour of their features, and makes them all appear to have round faces. A short silken jacket, neatly ornamented, and a large petticoat, containing an immense number of folds and breadths, generally of green stuff, bordered with a few gaudy stripes, complete their simple costume. The neat slipper, universal in the north of Italy, which so delicately shews the turn of the ankle and heel, is likewise worn by the Hydriot ladies ; whose jetty hair and sparkling eyes, graceful figures and beautiful hands, all enhanced by their half European manners, render them, if not the most beautiful, at least the most interesting females I have seen in the Levant.

“ The men are invariably athletic and well-formed ; their dress combining all the lightness of an oriental costume with the grace of a European one. Their short jackets are covered with neat embroidery, and

their only personal ornament is the handle of their machaira, or stout knife, the sole weapon carried by an islander in Hydra. Their pantaloons, which reach merely to the knee, are the most singular part of their dress, being nothing more than a very broad and shallow sack of dyed cotton, with a swing case at the top, and two holes at each corner of the bottom, so that when drawn on, the superfluous folds fall down in a bag behind, whilst ample plaits above add considerably to the grace of the figure.

“The harbour, though constantly crowded, contains only such vessels of the fleet as have returned for repairs, or a few Ionian and Maltese crafts, that carry on a petty trade in corn. The glorious share which this little island has taken in the regeneration of Greece, has brought it so conspicuously into notice, that its history is well known. A few fishermen and others, forced from the neighbouring continent by the oppression of the Turks, raised the first nucleus of a town; to which afterwards crowded numbers of others from Albania and Attica, in similar circumstances. The descendants of these, together with the refugees who took shelter here after the unsuccessful expedition of the Russians to the Morea, form the present population of the island. Their commerce, before the commencement of the French Revolution, was a mere trifle; consisting solely of a little traffic, in small coasters, with the neighbouring islands. When, however, the French were shut out from the Baltic, the supplying them with corn from the Archipelago was chiefly in the hands of the Hydriots. It was then that they first commenced building large vessels, in which they afterwards carried their commerce as far as England and America. In 1816, according to Mons. Pouqueville, they possessed 120 ves-

sels, of which forty were of 400 and 600 tons burthen : the number is now considerably increased, and all are employed in the glorious task of liberating their country. Their services in this struggle are the more honourable, as their interference is the pure offspring of patriotism, and not the effects of oppression. For many years they had purchased from the Porte the liberty of governing themselves. No Turk was resident on the island, nor ever suffered to advance into the town beyond the quay ; their tribute in money was a mere trifle, and their only grievance, an obligation to furnish annually 150 sailors for the Ottoman fleet, in which also many of themselves were serving through choice, and even a few had been advanced to the rank of Capitan Pacha.

“The trade of Hydra is now totally gone, and, it is probable, will never be restored, at least in the island ; as, even if successful in acquiring their freedom, the Hydriots will choose some situation more adapted for commerce, and desert the present, to which they have only been driven by necessity.”

The population of Hydra was estimated in 1825, at 40,000 souls. Mr. Waddington represents it as exclusively Albanian. “I think it probable,” he says, “that, notwithstanding the vicinity of the Morea, not a dozen Greek families are to be found resident in the island. I should except some Sciote and Aivaliote refugees, who are, by the way, the only mendicants in the place. Albanian is, of course, the language used in their intercourse with each other : the men generally, perhaps universally, can converse in Greek ; but there are many of the wives and daughters of these Hellenes (for they too will sometimes assume the title of regeneration), who are entire strangers to the language of Greece.

“ The great cause of this rarity of sojourners in a place entirely mercantile, is the extreme clannishness of the natives ; and this jealousy is extended to all foreigners without exception. It is no *Albanian* suspiciousness, or dislike of what is Greek : I am not aware that any such prejudice exists. It is a feeling purely *Hydriote*, and operates nearly equally against all the world ; and, in fact, if there be any people whom the Hydriotes hate as a people, it is their brother Albanians and neighbours, the Spezziotes and Crenidiotes.

“ Neither could I ever learn, on the other hand, that the Greeks entertain any general prejudice against the Albanian character. There are, indeed, many mercenaries of that nation, who, during their service in Greece, have plundered the peasantry, in connexion probably with the native soldiers, and on whom the entire odium has naturally fallen ; but even this applies chiefly to those born on the shores of the Adriatic. Against Albanian families or villages established in Greece, I can perceive no such antipathy. An Albanian commanded the Greek fleet during the first year of the war, and was succeeded in his command by an Albanian. To the brother of the former admiral, the Cretans voluntarily confided the government of their island ; and the two persons at the head of the present administration in the Morea are Albanians.

“ And yet, there would seem to exist some strong characteristic distinctions between these two people ; as far, at least, as I am able to judge from a very short acquaintance with the Psarians and Hydriotes, who are perhaps the best models of either character. Vivacity, levity, vanity, attract and amuse you in the former, and are well contrasted by the sedateness, pride, almost insolence of the latter. The Greek has

more wit, and cleverness, and ingenuity; the Albanian has probably the advantage in sense and judgement: and, if the one be more brilliant, the other is, perhaps, more honest.*

“ There may, too, exist a similar opposition in the nature of their crimes. Those of the Greek will be of a lighter and less decided character: they will possess more of versatility, and chicanery, and roguery; less of straight-forward, downright villany.

“ However, whether such differences in character exist or not, a strong distinction in manners is immediately observable, and this is entirely in favour of the Greek, whose natural and often attentive politeness is strongly contrasted with the sulky and repulsive reserve of the Albanian.

“ I have not seen in any country so uniformly well-dressed a population as that of Hydra; I speak of the men only, for the gayety of the women, whatever it may be, is pretty strictly confined to their own apartments. There is no where the slightest appearance of distress, or even poverty; nor yet is there any commercial bustle, or show of industry or activity; much less is there any parade or demonstration of war. The people are peaceably chatting in the bazars, and eating with their caviar the whitest bread in the world,—a nation of gentlemen, enjoying the united blessings of opulence and tranquillity!

* Some of the most daring and successful exploits which have done honour to the Revolution, have been achieved by Ipsariots; but it is a singular fact, the Writer remarks, that since the unfortunate destruction of Ipsara by the Capitan Pasha, the whole of the Greek fleet is *Albanian*. Canaris, however, is an Ipsariot. Count Pecchio, who saw him at Egina, describes him as a young man, about thirty-two, frank, gay, and extremely modest, beloved by his countrymen, but envied by the Hydriots. His wife is also an Ipsariot, “ of great beauty, grave and modest, a *Minerva*.”

“ In fact, the *people* of Hydra have yet suffered none even of the ordinary miseries of war. The sailors have been a great deal employed, and enormously paid. They have shared the plunder of several valuable prizes; and in the whole succession of sanguinary victories which they are imagined to have obtained over the Turks since the commencement of the Revolution, I do conscientiously believe that not twenty Hydriotes have perished.

“ The government of the island is vested in the hands of six primates, who are sustained in the exercise of their duty by the authority of the other merchants; but their united weight, being devoid of all physical support, is insufficient to oppose any very general mutiny of the sailors, who may be five or six thousand in number, and are prepared on such occasions to proceed to any extremity. It was thus, in fact, that Hydra was first engaged in the present Revolution. Immediately after the first explosion at Patras, Spezzia declared her independence. The example of Spezzia was very soon followed by Psarà, but the primates of Hydra still hesitated; they were much more opulent than their neighbours, and therefore risked much more by the throw when every thing was staked. The sailors, on the other hand, who had been unemployed since the preceding October, when Conduriotti and the other merchants called in their vessels, were enchanted with the fair prospect of service and profit which was opened to them by the insurrection: they became clamorous for liberty and religion, and, on the further hesitation of the merchants, they proceeded to goad and flog them into independence.*

“ As individuals and as merchants, the leading

* The whole number of the mob is stated at 5000, and they are said to have extorted from the merchants the sum of 150,000 dol-

persons at Hydra are extremely and deservedly respected; and, in my short intercourse with them, I have seen no proof of that repulsive inhospitality with which I have sometimes heard them charged. I have even been more fortunate in escaping any insult from the lower classes; for from them, at least, I had been always taught to expect insult as a matter of course: the populace of Hydra is notoriously lawless and intractable. However, Greeks at last, with all their national vanity, often do each other great injustice. In this singular land, every man's country is his own city, or his own mountain, or his own rock; and to these, his mere patriotism, as separated from his interest, is almost entirely confined; and he appears even to detest every thing beyond them. Islanders abuse Moraites, and Moraites calumniate Islanders, while many districts in the Morea, and many isles in the Egean, have their several subdivisions of animosity. So that if these people are severally worse than they represent themselves, we are often consoled to find their neighbours very much better than we had been instructed to expect.*

"Some of the merchants, notwithstanding the sacrifices which the Revolution has extorted from them, are still supposed to possess very considerable

lars, being 250 piastres each. This Writer's account of the transaction may be thought, however, not very distinct or perhaps accurate.

* Thus we find Mr. Dodwell, who does not appear to have visited Hydra, speaking with very unusual asperity of the inhabitants of "Poros, Hydra, and some of the commercial islands," as "the worst kind of Greeks," who "think themselves independent, because not under the immediate bondage of Turkish despotism;" as having "all the disgusting impudence of emancipated slaves;" and he declares, "he never found any Turkish insolence or brutality so disgusting as the little despicable pride and low impertinence of the contemptible and filthy inhabitants of Poros." This

capital, though to what amount, where placed, or how at this moment employed, I cannot learn with any certainty. Much is probably afloat in Frank bottoms, and engaged in the corn trade with Alexandria or the Black Sea.

“ I am sorry to be obliged to believe that the advantages of education are as yet extremely undervalued at Hydra. Among the higher classes, indeed, some few young men are sent to study in Italy; and many others, whom commercial speculations may have established for a time in more civilised lands, have not lost that opportunity to instruct and inform themselves; but the improvement of the lower orders is miserably neglected; and to this cause, chiefly, we may attribute the selfish and illiberal spirit by which they are characterised, their disposition to riot and disorder, and that unmeaning pride and insolence of demeanour, which is so generally the companion of ignorance.” *

That such should be the character of an uneducated maritime population, can excite no reasonable surprise, nor does it afford any just ground for reproach on either the character or the cause of the Greeks. Nothing can be more unfair or more absurd than to

is the language of spleen; and it turns out that these islanders are *not* Greeks! Count Pecchio happily applies to the common people of Hydra, Homer's description of the ancient Phæacians:

“ A race of rugged mariners are these;
Unpolished men, and boisterous as their seas;
The native islanders alone their care,
And hateful he that breathes a foreign air.
These did the ruler of the deep ordain
To build proud navies, and command the main;
On canvas wings to cut the watery way,
No bird so light, no thought so swift as they.”

POPE, *Odys.* b. vii

* Waddington, pp. 103—112.

require from the lower orders, in a country just emerging from the barbarising influence of despotism, a degree of patriotism, enlightened conduct, and polished manners, which would be looked for in vain among the mariners and maritime traders of our own Island.* The first person in the island, Lazzari Conduriotti, the brother of the Ex-President,† is a man of high and irreproachable character. Such appears to be the character, indeed, of all the principal people. His family, however, came originally from Condouri, a village near Athens, but have long been resident in Hydra. Miaulis, the Hydriot admiral, is thus described by Mr. Emerson, who for some time remained on board his vessel.

“ Miaulis is a man from fifty to sixty years old, his figure somewhat clumsy, but with a countenance peculiarly expressive of intelligence, humanity, and good-nature. His family have been long established at Hydra, and he has himself been accustomed to the sea from a child. Being intrusted at nineteen by his father with the management of a small brig which traded in the Archipelago, his successes in trade were equal to those of any of his countrymen, and about fifteen years ago, he was amongst the richest of the islanders; but the unfortunate loss of a vessel on the coast of Spain, which, together with her cargo, was his own property,

* A Spezziote priest, the eparch of the island, speaking to Mr. Emerson of the want of principle and unanimity among the leading *capitani*, observed, that “ poor Greece was still but an infant state; that it was cruel to expect manly perfection in a child, or matured virtue in an enfranchised slave, and such,” he added, “ are our government and rulers; and as to these dissensions, there were but two men to found Rome, and although they were brothers, one slew the other.”

† George Conduriotti—“ a plain, inactive man, of no talent, but unshaken integrity.”—EMERSON.

and worth about 160,000 piastres, reduced his circumstances to mediocrity. A few years, however, in some degree recruited his fortunes, so far as, at the opening of the war, to enable him to contribute three brigs to the navy of Greece. He had at one time been captured, with two other Spezziot vessels, by Lord Nelson: his companions, after a strict investigation, still maintaining that their cargo was not French property, were condemned; whilst his frankness in admitting the justness of the capture, notwithstanding that circumstance evidently convicted him, induced the British admiral to give him his liberty. I never met with any man of more unaffected and friendly manners. He seems totally above any vaunting or affectation, and only anxious to achieve his own grand object—the liberation of his country, alike unmoved by the malice and envy of his enemies, or the lavish praises of his countrymen. The bravery of his associates is mingled with a considerable portion of ambition; but with him, there seems but one unbiassed spring, of steady, sterling patriotism.

“The vessel of Miaulis is a Hydriot-built brig, of about 300 tons, carrying fourteen twelve-pound caronades and four long eighteens: the crew are about ninety in number, and are almost all the remote relatives of his own family. His son Antonio is the second in command, a young man of pleasing manners and distinguished courage; * and the secretary, Hiccesios Latris, is a student of Scio, and a member of one of the most honourable Greek families of Smyrna. The cabin is fitted up very neatly, and ornamented

* “The other members of his family consist of a daughter, now a widow; his eldest son, Demetrius, a merchant and junior primate of Hydra; and his youngest, John, a lad of nineteen or twenty, commander of one of his father’s brigs.”

with drawings of some of his distinguished battles : it is furnished with a divan, for the accommodation of the constant crowd of captains who form his council. Behind it is a small chapel, furnished with numerous paintings of the Virgin and Saint Nicholas, before which an ornamented lamp is kept constantly burning. This, however, is not peculiar to the Mars ; as every ship in the fleet has its Virgin and lamp, before which the captain and cabin officers pay their morning and evening devotions : and at every sunset, a censer of myrrh is borne round the deck, the perfume of which is inhaled by every individual of the crew, whilst he devoutly crosses himself, and repeats his vesper to the Virgin.

“ Miaulis usually takes his stand at the stern : here he remains almost without intermission, sleeping at night in a little cabin built over the tiller, and sitting on it by day to watch the movements of the fleet. Nothing can exceed the anxiety and unwearied diligence with which he discharges the duties of an office so replete with crosses and thwartings, more from internal annoyance than from solicitude for the movements of the enemy. As he sits all day, *à la Turque*, with his feet doubled under him, he has contracted a habit of picking the soft leather of his shoes. The affairs for the last month had been most perplexing, and the good old admiral’s slippers were now in ribands.” *

The island of Spezzia is described by Mr. Emerson as “ almost a miniature likeness of Hydra ;” less rocky indeed, and better cultivated, but similar in its origin and character. The town is built on the eastern shore of the island, and contained, in 1825,

* Picture of Greece, vol. i. pp. 173—5, 190—3.

about 3000 inhabitants.* Its streets are better than those of Hydra, its houses equally good, and the same taste for cleanliness and comfort prevails here. From its situation, the place is almost incapable of defence, and the few useless batteries which lie along the shore had been for the most part dismantled, for the sake of placing the guns in their ships of war. The dependence of the Spezziotes rested on the narrowness of the strait which separates their island from the Morea, the dread entertained by the Turks of their fire-ships in so narrow a channel, and the facilities of obtaining succours or making their escape. Spezzia has furnished sixteen ships for the Greek navy, besides two fire-ships; Hydra has furnished forty; the remainder are the remnants of the Ipsariot squadron.† Jealous of the superior power and

* Count Pecchio states the population of the whole island at 10,000 persons. Sir William Gell, in his own peculiar style, speaks of *Spezie* as a “thriving town of Albanian peasants and pirates, who called themselves Greeks by courtesy.” The island is the ancient Tiparenos.

† “Of the vessels of war, about six or seven carry three masts, and are of 3 or 400 tons burthen; the remainder are all brigs and single-masted schooners, of from 100 to 250 tons. The greatest number of guns carried by any vessel is eighteen, and these are almost always of different calibre, in consequence of having been brought from different forts, or purchased at various times. The weightiest are a few eighteen-pounders in Miaulis’s and Sokini’s brigs; the remainder, in general, twelve cannonades, or a few long guns of the same weight of metal. The entire Greek fleet is as yet the property of individuals; and, though the sailors are paid by the Government, as well as an allowance made for the disbursements of the vessels, the owners are, in general, subject to a main part of the expenses of those vessels. Conduriotti and his brother have furnished ten, Tombazi three, Miaulis three. The rest are, in general, fitted out by individuals, or are the joint property of the captain and his family. . . . The number of seamen employed in each ship, varies from 100 to 60, and their pay from 70 to 40 piastres a month. Their activity and alertness, as sailors, are

means which have qualified the Hydriotes to take the lead in the affairs of Greece, the Spezziotes, Mr. Emerson says, have never ceased to manifest their discontent. " With their own admiral, their own system of discipline, and even their own code of signals, their squadron always sailing in a body and aloof from the rest, they seem an appendage, rather than a part of the fleet ; and have never failed to disobey any orders, or rather, to refuse any requests of the Hydriote commander, which have not coincided with their own views of interest, advantage, or convenience. The unfortunate Ipsariots, on the contrary, with no longer any native land to fight for, no national superiority to support, deprived of kindred and connexion, and, in fact, isolated beings, cast upon the world and their own exertions, with no spot of earth which they can claim as their own ; only struggling to liberate a land where they can again place the remnants of their families and fortunes, in some spot which they may yet be able to call by the endearing name of home ; aloof from all faction, and swayed by no contending interests, these men have ever displayed the most undaunted bravery, and have gladly coalesced in every measure proposed for the common advantage. They have consequently united themselves with the most efficient body, the Hydriotes, and have, in common

already well known ; but as, from the narrow circle in which they have been accustomed to trade, very few having passed the Straits of Gibraltar, they are not what may be called experienced seamen ; and the number, even of captains, who have studied navigation, is so small, that they have frequently been enumerated to me, and do not, I think, exceed ten or a dozen ; the necessity of this branch of education being obviated by their coast voyages and short seas. As to the discipline or government of their ships, such a thing scarcely exists."—*Picture of Greece*, vol. i. pp. 176—8.

with them, shared the envy and ill-offices of their countrymen in Spezzia."

Upon the whole, among the higher orders both of Hydriotes and Spezziotes, Mr. Emerson says, he found much to admire and to esteem: of the lower classes, he was led to form by no means so favourable an opinion.

FROM ARGOS TO CORINTH.

WE must now return to Argos and classic ground, in order to penetrate to the Corinthian Isthmus by defiles once guarded by the Nemeæan lion, and not less celebrated in the fresh annals of Modern Greece, for the destruction of the Ottoman army under Mahmoud Pasha;* when, to adopt the words of Colonel Leake, "a Grecian imagination might picture the ghosts of the *Atridæ* witnessing, from their still existing sepulchres, a slaughter of the barbarian hosts, from which Greece may perhaps date her resurrection from slavery."

The only outlets from the plain of Argos in the direction of Corinth, are the passes of Barbati and Dervenaki, which lead from either side of the ancient Mycenæ into the valley of Cleonæ, and thence, through another pass, into the maritime plain which includes Sicyon, Corinth, and the Isthmus.† The route taken by Dr. Clarke was by the pass of Dervenaki and the Nemean plain. "The road from Mycenæ to Nemea coincides," he says, "with the road to Corinth for a short distance after leaving Carvati (Krabata); but,

* See vol. I. p. 180.

† According to Pausanias, there were two ways of going from Cleonæ to Argos; one fit for couriers, and short; the other by Tretus, a narrow and circuitous way, but passable for carriages.

upon reaching the mountains which separate the two plains of Argos and Nemea, it bears off by a defile across a mountain to the west. As we entered this defile, we travelled by the side of a rivulet of very clear water, through woods," (thickets of oleander, myrtles, and evergreens,) "which were once the haunts of the famous Nemeæan lion. The only animals we saw were some very fine tortoises. We passed one or two huts inhabited by wild-looking fellows, who told us they were the guards of the pass. They offered us water, and we gave them a few paras. Near this place we observed the remains of the old road alluded to by Pausanias in his account of this defile: the marks of wheels were yet visible, the surface of the stone being furrowed into ruts. The mountain is still called *Treto* by the natives: it extends from east to west along the southern side of the plain of Nemea. We made diligent inquiry after the cave of the Nemeæan lion: the guides from Argos knew nothing of it, but the people of Nemea afterwards brought us back again to visit a hollow rock, hardly deserving the name of a cave, although no unlikely place for the den of a lion. It is situate upon the top of the mountain just before the descent begins towards Nemea, but upon the side towards the gulf of Argos, commanding a view of all the country in that direction. It consists simply of an overhanging rock in the midst of thickets, on the left side of the road from Nemea to Argos; forming a shed where the shepherds sometimes pen their folds.* This is the only cave of any description that we could hear of in the neighbour-

* Bearings, according to Dr. Clarke: Peak of Mount Geranion S.W. by W.; citadel of Argos S.S.W.; Napoli, S.; Acro-Corinthus, E.N.E.

hood, and we may consider it as identified with the cave mentioned by Pausanias, from the circumstance of its position upon a mountain still bearing the name of the place assigned by him for its situation. Its distance also from the ruins of the temple, being about a mile and a half, agrees with that which he has stated, of fifteen *stadia*.*

NEMEA.

“AFTER regaining the road, the descent from this place soon conducts the traveller into the plain of Nemea. We passed the fountain of Archemorus, once called Langia, and now Licoriæ. Near it we saw the tomb of Opheltēs, at present nothing more than a heap of stones. Pausanias calls the fountain the Adrasteian spring. A superstition connected with it gave rise to all the sanctity and celebrity of the surrounding grove. Victors in the Nemeæan games received no other reward than a chaplet made of the wild parsley that grew upon its margin; and the herb itself, from the circumstance of its locality, was fabled to have sprung from the blood of Archemorus, in consequence of whose death the spring is said to have received its name.†

* Apollodorus represents the cave as having two entrances.—Between Nemea and Cleonæ, Mr. Dodwell noticed three natural caverns in the rock, a few paces from the road; they are, however, of small dimensions, “and certainly not large enough for the Nemean lion.” Chandler, however, speaks of other caves between Argos and Nemea, which Dr. Clarke seems strangely to have overlooked. Soon after passing the *derveni*, “we turned out of the road to the left,” he says, “and by a path impeded with shrubs, ascended a brow of the mountain, in which are caves ranging in the rock, the abode of shepherds in winter. One was, perhaps, the den of the Nemean lion, which continued to be shewn in the second century.”

† “At the entrance of the plain of Nemea, we came to a spring in a rock, with some large stones and ancient traces in the vicinity. This was probably the fountain Langia. At the time that Adras-

“ We then came to the ruins of the temple of the Nemeæan Jupiter, which form a striking object as the plain opens. Three beautiful columns of the Doric order without bases, two supporting an entablature, and a third at a small distance, sustaining its capital only, are all that remain of this once magnificent edifice; but they stand in the midst of huge blocks of marble, lying in all positions, the fragments of other columns, and the sumptuous materials of the building, detached from its walls and foundations.”

Mr. Dodwell remarked, that the columns have fallen in such regular order, that the temple evidently appears to have been destroyed by an earthquake, rather than by the slow process of dilapidation. The lower part of the *cella* remains. The temple was hexastyle and peripteral, and is supposed to have had fourteen columns on each side.* Of the three which are standing, the two supporting their architrave are four feet

tos, king of Argos, was leading his army through Nemea for the purpose of attacking Thebes, he was overpowered by a burning thirst, and meeting Hypsipile, who had the care of Opheltes or Archemoros, son of Lycurgus, king of Nemea, he made her accompany him to the fountain of Langia. In order to avoid all delay, she laid the child upon the ground, but, on her return, found it had been killed by a serpent. The fountain thence took the name of Archemoros. Pausanias calls it Adrasteia; and it is singular that he seems ignorant of the origin of this appellation.”—DODWELL, vol. ii. p. 203. This Traveller purchased at Corinth, a copper coin of that city, on one side of which is the head of Domitian, and on the other, a serpent with a child in his mouth, and an armed warrior (Adrastus) attacking it.

* Dr. Clarke was told by the villagers, that there were formerly *ninety* columns all standing in this place. This was probably a round assertion, yet it seems to indicate that the fall of the greater part must then have been recent. Sir W. Gell states the measurements of the temple to have been 65 feet in breadth, and its length more than double: the walls of the *cella*, *pronaos*, and *posticus* together, 105 feet 2 inches; width, 30 feet 7 inches.

six inches and a half in diameter, and thirty-one feet ten inches and a half in height, exclusive of their capitals. The single column, which belongs to the peristyle, is five feet three inches in diameter. Mr. Dodwell had not, he says, seen any Doric temple in Greece, the columns of which are of so slender proportions: the *epistylia* are thin and meagre, and the capitals are too small for the height of the shaft. The edifice is constructed of a soft calcareous stone, a conglomerate of sand and petrified shells, and the columns are coated with a fine stucco: they are now nearly covered with a thin lichen, produced by the dampness of the situation. Some fragments of marbles may possibly yet be concealed among the ruins; but even in the time of Pausanias, the roof had fallen, and not a statue was left.*

“Near the temple,” continues Mr. Dodwell, “is a ruined church, with several blocks of stone: some fluted Doric *frusta* and a capital of small proportions, serve as an altar. This was perhaps the sepulchre of Opheltes, which, according to Pausanias, was surrounded with a wall. I searched in vain for parsley, which is said to have sprung from the blood of Opheltes; and observed no remains of the tumulus (*χωμα γης*) of Lycurgus, king of Nemea, nor any traces of the theatre or stadium.† Nemea was indeed

* Yet the temple, Dr. Clarke suggests, is not, perhaps, of the high antiquity that has been assigned to it, but “may have been erected by Hadrian, when that emperor restored to the Nemeæan and to the Isthmian Games their original splendour,”—possibly, on more ancient foundations.

† Dr. Clarke says: “Near the remains of the temple, and upon the south side of it, we saw a small chapel containing some Doric fragments standing upon an ancient *tumulus*, perhaps the monument of Lycurgus, father of Opheltes.” Sir W. Gell also speaks of this tumulus, but supposes the Doric remains to be those of the

a village, rather than a town; (Pausanias calls it *χωριον*;) it was probably inhabited chiefly by the priests and attendants on the god, and those who prepared the quinquennial games.*

“ The plain exhibits a very even surface; it is surrounded with barren hills of a dark and melancholy hue, the highest of which, at the north-eastern extremity, has a flat summit, and is probably that which was called Apesas by the ancients. This is visible from the heights above Corinth and from the acropolis of Argos. According to Pausanias, Perseus first sacrificed to Jupiter Apesantios on this mountain.

“ Nemea is more characterised by gloom than most of the places I have seen. The splendour of religious pomp and the busy animation of gymnastic and equestrian exercises, have been succeeded by the dreary vacancy of a death-like solitude. We saw no living creatures but a ploughman and his oxen, in a spot which was once exhilarated by the gayety of thousands, and which resounded with the shouts of a crowded population. The forest which supplied Hercules with his club, could not at present furnish a common walking-stick. There is not a single tree in the whole plain, and only a few bushes about the temple.” †

Propylæa of the temple. “ There are indications of the Nemean theatre,” he says, “ at the foot of a hill not far distant; and probably vestiges of the stadium or hippodrome of the Nemean Games might be discovered by an attentive search.”—*Itin.* p. 159. Was not the tomb of Opheltes and his father the same?

* The Olympic games were celebrated every fifth year, but the Nemean every *third* year. The latter continued long after the former were abolished.

† If the club of Hercules was of olive, as Pausanias states, it is probable that timber trees were always scarce in this plain. The

The Nemean were funereal games ;* and the gloomy aspect of the spot would seem to have comported with the original character of the institution. The presidents were clothed in black garments, and the parsley with which the visitors were crowned, was the herb, Plutarch tells us, with which the ancient Greeks were accustomed to adorn the sepulchres of their dead. It still retains, among the moderns, its melancholy use and emblematic character. “ To want parsley ” (*δεισθαι σελίνου*), was an expression applied to a person in the last extremity ; and the gift of parsley, in the hieroglyphic language of flowers, implies a wish of the person’s death to whom it is presented. In some parts of England, the rosemary, with its ‘ sweet decaying smell,’ has the same funereal character, being put in the coffins of the dead, as, in Greece, the parsley is strewed on the grave, or planted round it.

A poor village, consisting of three or four huts, somewhat further in the plain, to the N.E. of the temple, now occupies, Dr. Clarke says, the situation of the ancient village of Nemea : it bears the name of

temple was, however, surrounded with a grove of cypress-trees, which has entirely disappeared.

* There is reason to believe that all the games owed their institution to a similar origin, though, as political institutions, they became subsequently modified. The Olympic Games are said to have been originally celebrated in honour of deceased heroes. “ Games, with prizes for the conquerors, were the usual compliment, and made up the greatest part of the ceremony at the funeral of every person of note and quality. . . . Sometimes, an anniversary solemnization of games was enacted in honour of the deceased. Such were those instituted by a decree of the Syracusians as a perpetual memorial of the godlike virtues of Timoleon, their deliverer and legislator.”—See Dissert. on the Olympic Games prefixed to West’s Pindar. The Nemean Games were sacred to Hercules, as the Olympic were to Jupiter, the Isthmian to Neptune, and the Pythian to Apollo.

Colonna, “probably bestowed upon it in consequence of these ruins.”*

The ancient road to Corinth did not pass through Nemea, but ran direct to Cleonæ,† where the Nemean Games were sometimes celebrated. The intermediate distance, according to Sir W. Gell, is an hour and a quarter, although, according to Pausanias, it was only fifteen *stadia*, or not two miles.‡ The road is very bad. Chandler, who took this route, says: “We passed by the fountain at Nemea to regain the direct road from Argos to Corinth, re-ascending Tretus. We then travelled over a mountainous road among low shrubs; the hills with their tops washed bare, some shining, and with channels worn in their sides; the way crossed by very deep water-courses and shallow streams. We came to a small plain, in which are some vestiges of Cleonæ, a city once overspreading a knoll or rising rock, and handsomely walled about. It is mentioned by Pausanias as a place not large, with a temple of Minerva.” Diodorus Siculus mentions also a temple of Hercules in this vicinity, the ruins of which Mr. Cockerell found behind a khan on the road from Cleonæ to Argos, with part of a statue, supposed to be of Hercules.§ Mr. Dodwell, who

* Sir W. Gell says, the village nearest the ruins is called Kut-chukmadi.

† Cleonæ was 120 *stadia*, or nearly fifteen miles from Corinth. The distance must be considerably increased by going through Nemea, if we may depend upon Sir W. Gell’s calculation by time. Adding together the distances from Corinth to Cleonæ, from Cleonæ to Nemea, from Nemea to Krabata, and from Krabata to Argos, we have eight hours; equal to about twenty-five miles.

‡ This discrepancy is so considerable as almost to justify suspicion whether the supposed temple of Jupiter be really that of Nemea.

§ Gell’s *Itin.* p. 157.

reached Cleonæ from the Isthmus, thus describes the vestiges to which Chandler so obscurely alludes.

“ In two hours and thirty-three minutes from Corinth, we arrived at the ruins of Kleonai, at present named Kourtese, situated upon a circular and insulated hill, which seems to have been completely covered with buildings. On the side of the hill are six ancient terrace-walls of the third style of masonry, rising one above the other, on which the houses and streets were situated. Strabo, as well as Homer, calls it a well-built town, and says, that it extended round a hill, and was eighty *stadia* from Corinth, which agrees nearly with two hours and a half that it took us to reach it from that place. The Acrocorinthus, which had been concealed from us by intervening hills, became visible from hence in the direction of N. 65 E. ; and Strabo says, he saw it from the Acrocorinthus. Both the Geographer and Pausanias call it a small town. The walls of this city appear to owe their dilapidation more to violence than to time, as, where they have been suffered to remain, their preservation is perfect. They were probably demolished by the destructive fury of the tyrants of the world, at the period of the taking of Corinth. According to the testimony of Pausanias, the detested tyranny of the Romans destroyed, at that unhappy epoch, all the fortified places in Greece. The destruction of many most interesting remains of Grecian fortification is, no doubt, to be attributed to the overbearing policy of that people.

“ Not far from the ruins of Kleonai is a ridge of hills, one of which is called *Agion Oros*, the holy mountain, on which are the remains of a small town or castle, situated above the extensive village of

Agios Basili, probably Tenea, which was sixty *stadia* from Corinth, on the way to Mycenæ.”*

On leaving Cleonæ, the road is crossed by two small torrents, which join a large stream on the right, flowing towards Corinth. In the plain are several villages. On the right is that of *Omar Tschaousch*, with a few cypresses about it and some cultivation. Within a short distance, the traveller crosses five other rivulets running towards the Corinthian Gulf.† The road then lies over some gentle eminences of a light-coloured argillaceous soil,‡ which have been rent by earthquakes, and furrowed by winter torrents. Several deep ravines are crossed by bridges. On coming in view of the Gulf, the plain opens on the left, covered with vineyards and olive-groves. The fertility of this plain was proverbial, and it was noted for its olives. The trees, however, Mr. Dodwell says, being thickly planted, are not so large and thriving as those of Athens, which stand further apart, and have more room for their roots, as well as a freer circulation of air for their branches. The road is extremely slippery after rain. A steep path descends into the plain, and at the foot of the hills are two *tumuli*, some ancient stone-quarries, and traces of buildings. Further on, the traveller crosses two streams, and passes by a fountain with remains of Roman brick-work; he then passes over a deep ravine, and in thirty-seven minutes after entering the plain, arrives at Corinth.

* Dodwell, vol. ii. p. 206.

† Between Omar Tschaousch and Rakani, the same river is crossed three times.

‡ Dr. Clarke says, “the rocks appeared to consist of a whitish chalky limestone.”

CORINTH.

THERE is scarcely any one of the seats of ancient magnificence and luxury that calls up more vivid and powerful associations, than are awakened by the name of this once opulent and powerful city. Corinth, "the prow and stern of Greece,"* the emporium of its commerce, the key and bulwark of the Peloponnesus, was proverbial for its wealth as early as the time of Homer. Its situation was so advantageous for the inexperienced navigation of early times, that it became of necessity the centre of trade.† The circumnavigation of the peninsula was tedious and uncertain to a proverb;‡ while at the Isthmus, not only their cargoes, but, if requisite, the smaller vessels might be transported from sea to sea. By its port of Cenchreæ, it received the rich merchandise of Asia, and by that of Lechæum, it maintained intercourse with Italy and Sicily. The Isthmian Games, by the concourse of people which they attracted at their celebration, contributed not a little to its immense opulence; and the prodigality of its merchants rendered the

* *πρωρα και πρυμνα της 'Ελλάδος* (Dion Chrysostom in Dodwell). The Acrocorinthus was one of the horns on which Philip was advised to lay hold in order to secure the heifer, the Peloponnesus: Ithome was the other.

† The first naval battle on record was fought between Corinth and its colony Corcyra, about 657 B.C. "Syracuse, the ornament of Sicily, Corcyra, some time sovereign of the seas, Ambracia in Epirus, and several other cities more or less flourishing, owe their origin to Corinth."—*Trav. of Anarchasis*, vol. iii. c. 37. Thucydides states, that the Corinthian ship-builders first produced galleys with three benches of oars.

‡ Cape Malea was, in those days, a sort of Cape of Good Hope. "Before the mariner doubles Cape Malea," it was said, "he should forget all he holds dearest in the world."



by H. Adlard

CORINTH.

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place so expensive, that it became a saying, "It is not for every one to go to Corinth."* Prior to its barbarous destruction by the Romans, it must have been an extremely magnificent city. Pausanias mentions in and near the city, a theatre, an odeum, a stadium, and sixteen temples. That of Venus possessed above a thousand female slaves.

The original name of Corinth was Ephyra: who the Corinthus was, from whom the city is stated to have taken its present name, is matter of uncertainty and fable.† The Grecian city was destroyed by Roman barbarians. "A dispute, in which the Roman senate interposed, produced a war equally fatal to Grecian liberty and to Corinth. The general of the Achæans was defeated, and fleeing into Arcadia, abandoned this city. Lucius Mummius, who commanded the Roman army, apprehensive of some

* "The women of Corinth are distinguished by their beauty, the men by their love of gain and pleasure. They ruin their health by convivial debauches, and love with them is only licentious passion. Venus is their principal deity. . . . The Corinthians, who performed such illustrious acts of valour in the Persian war, becoming enervated by pleasure, sunk under the yoke of the Argives; were obliged alternately to solicit the protection of the Lacedæmonians, the Athenians, and the Thebans; and are at length reduced to be only the wealthiest, the most effeminate, and the weakest state in Greece."—*Trav. of Anacharsis*, vol. iii. c. 37. In this description of the manners of Corinth, we recognise the usual features of a maritime and commercial capital. Cadiz has been called the modern Paphos: at one time the emporium of the Indies, commanding the commerce of both the Atlantic and the Mediterranean, eminent alike for its wealth and its profligacy, the charms of its women, the opulence of its merchants, and the gayety of its inhabitants, it might, with singular accuracy in the comparison, have been more appropriately styled the modern Corinth.—See *MOD. TRAV., Spain*, vol. i. p. 355.

† "Corinth," says Wheeler, "hath yet near upon preserved its old name; for they still call it Corintho, or, for shortness, Coritho; seldom, now-a-days, pronouncing the Σ at the end of their words."

stratagem, did not enter until the third day, though the gates stood open. The Corinthians were put to the sword, or sold as captives, and the city was pillaged and subverted. The historian Polybius, who was present, laments, among other articles, the unworthy treatment of the offerings and works of art; relating, that he saw exquisite and famous pictures thrown neglectfully on the ground, and the soldiers playing on them with dice. The precious spoil was among the prime ornaments of Rome and of the places in which it was dispersed. The town lay desolate until Julius Cæsar settled there a Roman colony, when, in moving the rubbish and digging, many vases were found, of brass or earth finely embossed. The price given for these curiosities excited industry in the new inhabitants: they left no burying-place unexamined; and Rome, it is said, was filled with the furniture of the sepulchres of Corinth.”*

When “the republics of Thebes and Argos, of Sparta and Athens, were lost in a single province of the Roman empire,”† which, from the superior influence of the Achæan league, was usually denominated the province of Achaia, Corinth became the capital and the residence of the pro-consul.‡ Hither St. Paul came from Athens, A.D. 52, and continued a year and six months in the city, which appears to have been the furthest point southward of his travels in Greece. Having “shorn his head in Cenchrea,” in consequence of a vow, instead of proceeding to the Peloponnesus, he sailed thence to Ephesus on his way to Syria. His two epistles to the Christian Church at Corinth, (written from Ephesus and Philippi, A.D. 56, 57,)

* Chandler, vol. ii. ch. 57.

† Gibbon.

‡ Acts xviii. 12.

indirectly prove the licentious state of public morals in the colonial capital.

“ New Corinth had flourished 217 years when it was visited by Pausanias. It had then a few antiquities, many temples and statues, especially about the *agora* or market-place, and several baths. The Emperor Hadrian introduced water from a famous spring at Stymphalus in Arcadia; and it had various fountains, alike copious and ornamental. The stream of one issued from a dolphin, on which was a brazen Neptune; of another, from the hoof of Pegasus, on whom Bellerophon was mounted. On the right hand, coming along the road leading from the market-place towards Sicyon, were the odeum and the theatre, by which was a temple of Minerva. The old gymnasium was at a distance. Going from the market-place toward Lechæum, was a gate, on which were placed Phaëton and the Sun in gilded chariots. Pirene entered a fountain of white marble, from which the current passed in an open channel. They supposed the metal called Corinthian brass to have been immersed, while red hot, in this water. On the way up to the Acrocorinthus were temples, statues, and altars,* and the gate leading to Tenea; a village with a temple of Apollo, sixty *stadia*, or seven miles and a half distant, on the road to Mycenæ. At Lechæum was a temple and a brazen image of Neptune. At Cenchreæ were temples; and by the way from the city, a grove of cypress-trees, sepulchres, and monuments. Opposite was the ‘ Bath of Helen,’ water tepid and salt, flowing plentifully from a rock

* These have all disappeared. All that Dr. Clarke observed in going up, were the remains of an ancient paved way near the gate of the fortress, and near it, an Ionic capital.

into the sea. Mummius had ruined the theatre of Corinth; and the munificence of the great Athenian, Atticus Herodes, was displayed in an edifice with a roof, inferior to few of the most celebrated structures in Greece.

“The Roman colony was reserved to suffer the same calamity as the Greek city, and from a conqueror more terrible than Mummius, Alaric, the savage destroyer of Athens and universal Greece. In a country harassed with frequent wars, as the Peloponnesus has since been, the Acrocorinthus was a post of too much consequence to be neglected. It was besieged and taken in 1459 by Mahomet II.; the despots or lords of the Morea, brothers of the Greek emperor who was killed in defending Constantinople, refusing payment of the arrears of the tribute which had been imposed by Sultan Morat in 1447. The country became subject to the Turks, except such maritime places as were in the possession of the Venetians, and many of the principal inhabitants were carried away to Constantinople. Corinth, with the Morea, was yielded to the Republic at the conclusion of the war in 1698, and again by it to the Turks in 1715.”*

“The present town of Corinth,” says Mr. Dodwell, describing its appearance in 1805, “though very thinly peopled, is of considerable extent. The houses are placed wide apart, and much space is occupied with gardens. There are some fine fountains in the town, one of which is extremely curious, on account of the fantastic ornaments with which it has been enriched by the singular combinations of Turkish

* Chandler's Travels, vol. ii. ch. 57.

taste. Corinth is governed by a Bey, whose command extends over 163 villages.* The chief produce of the territory is corn, cotton, tobacco, and oil, and a better wine than that of Athens, which the Turks quaff freely in spite of their prophet, in order to counteract the bad effects of the air, which in summer is almost pestilential. A thick dew falls during the night; and early in the morning, every thing is as wet as if it had been drenched with rain. The plague, which raged here a few months before our arrival, destroyed about 800 persons. The Bey resides in a large house at the north-eastern extremity of the town. His garden is ornamented with decapitated cypress-trees, which circumstance contradicts the authority of Theophrastus and Pliny, who assert that the cypress dies if its top is cut off. Corinth is the first bishopric of the Morea: the bishop's title is *Πρωτοθρονος της Μωριας*.

“The Acrocorinthos, or acropolis of Corinth, is one of the finest objects in Greece, and, if properly garrisoned, would be a place of great strength and importance. It abounds with excellent water, is in most parts precipitous, and there is only one spot from which it can be annoyed with artillery. This is a pointed rock, at a few hundred yards to the south-west of it, from which it was battered by Mohamed II. Before the introduction of artillery, it was deemed almost impregnable, and had never been taken except by treachery or surprise.† It shoots up majes-

* “The caddi,” Wheler says, “is counted to have at least 300 villages under his jurisdiction, but these are little better than so many farms up and down the plain between them and Sicyon.”

† Owing to its natural strength, a small number of men were deemed sufficient to garrison it; and in the time of Aratus, (according to Plutarch) it was defended by 400 soldiers, 50 dogs, and as many keepers. It was surrounded with a wall by Cleomenes.

tically from the plain to a considerable height, and forms a conspicuous object at a great distance: it is clearly seen from Athens, from which it is not less than forty-four miles in a direct line. Strabo affirms, that it is three *stadia* and a half in perpendicular height, but that the ascent to the top is thirty *stadia* by the road, the circuitous inflections of which render this no extravagant computation. The Acrocorinthos is at present regarded as the strongest fortification in Greece, next to that of Nauplia in Argolis. It contains within its walls, a town, and three mosques. Athenæus commends the water of the fountain Peirene in the Acrocorinthos as the most salubrious in Greece. It was at this fount that Pegasus was drinking when taken by Bellerophon. After gushing from the rock, it branches into several small rills, which find their way imperceptibly to the lower city, which, for that reason, anciently merited the epithet of *εὐδῶρον ἀστὺ*, the well-watered city. I was assured that there were scarcely any vestiges of antiquity within the Acrocorinthos, and the walls appear to be of modern construction, but the jealous vigilance of the Turks would not permit me to approach sufficiently near to ascertain if any part of them is ancient.”*

Dr. Clarke could only obtain permission to ascend to the summit of the rock, as far as the outside of the gates of the fortress; but Sir George Wheeler, who travelled in 1675-6, by virtue of his “consul’s patent” from the Grand Seignior, backed by a couple of dollars to the aga of the castle, was allowed to go where he pleased. The following is his account of the place.

* Dodwell, vol. ii. p. 187. Lusieri, who subsequently obtained access to the fortress, observed only the shaft of a small pillar.

“ We went thither on horseback, it being a good hour’s work to get up to it from the town ; for it is a mile hence to the foot of the hill ; and thence a very steep way up, with many windings and turnings, before one arrives at the first gate. The Acrocorinthos is situated upon a very high rock, having a great precipice round it, but not so deep on the south-west side where the entrance is ; for thence runs out a ridge of the hill two or three miles southwards in the Morea ; and thence it was that Mahomet II. made his assault when he took it from the Venetians after fourteen months’ siege, that part of the castle being the only place where it is pregnable. The first gate we came to is plated with iron, where we were made to alight to go in on foot. This side of the rock is well covered with houses ; for not only those who still reside here, as well Turks as Christians, have their houses and families there, but, for the most part, even those who dwell below in the town, have houses also in the castle, where they keep all their best goods safe from the frequent and very uncourteous visits of the corsairs, and hither, upon the least alarm, they come flocking with all they can bring with them ; the houses below being either houses of pleasure belonging to Turks of quality, or such as have been built both by Turks and Christians for the greater convenience of trade and business. There are abundance of cisterns for water hewn into the rock, and some springs, especially one which is toward the southern side of the hill, called in times past Pyrene.

“ There are three or four mosques in the castle, and five or six small churches ; but most of these are ruined. The *catholica* is kept in repair, but is a very mean place for such an ecclesiastical dignity. In it we saw two old manuscripts of the Scriptures, divided

according to the usual readings of the Greek Church, and two liturgies of St. Basil, which we took to be very ancient, because written upon long scrolls of parchment upon rollers of wood. But, as to the two epistles written to this church by St. Paul, we had but little account, and as little of their zeal to his doctrine as anciently. Under the walls of the castle, towards the town, is a little chapel hewn out of the rock, and dedicated to St. Paul....The truth is, the Christians here, for want of good instruction and able and faithful pastors to teach them, run daily into apostacy, and renounce their religion for the Turkish superstition upon every small calamity and discontent that happens to them; and this not only among the common people, but even the priests also.

“ From the first gate, we mounted yet higher, and came to a second, which is well and strongly built, with two towers on each side of it. This wall, I guess to be about two miles in compass, having some houses inhabited, but many more ruined, within them. The two principal points of the rock are inclosed in them also. On the one, situated S.W. of the other, is a tower built, and on the other, being the highest point, a little mosque.* To the top of this last we mounted, and had one of the most agreeable prospects in the world. On the right hand of us, the Saronic Gulf, with all its little islands strewed up and down it, to Cape Colonna or the Promontory Sunium. Beyond that, the islands of the Archipelago seemed to close up the mouth of the Gulf. On the left hand of us, we had the Gulf of Lepanto or Corinth, as far as beyond Sicyon, bounded northward with all those famous

* Probably this mosque occupies the site of an ancient fane,—perhaps the temple of Venus.

mountains of old times, with the Isthmus, even to Athens, lying in a row, and presenting themselves orderly to our view.* The plain of Corinth towards Sicyon, or Basilico, is well watered by two rivulets, well tilled, well planted with olive-yards and vine-yards, and, having many little villages scattered up and down in it, is none of the least of the ornaments of this prospect. The town also that lieth north of the castle, in little knots of houses, surrounded with orchards and gardens of oranges, lemons, citrons, and cypress-trees, and mixed with corn-fields between, is a sight not less delightful. So that it is hard to judge whether this plain is more beautiful to the beholders, or profitable to the inhabitants.....

“Under the western top of the hill, is a place walled in, which, they say, was the place where the Jews lived when Corinth was under the Venetians. They make four distinct quarters of this castle, each governed by a different *Haga*. But their forces consist now only of the inhabitants, Turks and Christians :

* The following bearings are given by Wheler. The Sicyonian promontory, where the Gulf of Lepanto turns, N.W. by N: The foot of the promontory Cyrrha (now called Tramachi), N.N.W. The promontory Anticyrrha (now Aspropiti) with the bay, and beyond it, the highest point of Parnassus (Heliocori), N. The foot of Mount Gerania, dividing the Gulf into the two bays of Corinth and Livadostro, N.N.E. Above this, Mount Helicon, “with a high bunch on its back like a camel, (now called *Zagara Bouni*,) in the same point.” The highest point of Mount Gerania (*Palaio Bouni*), between Megara and Corinth, N.E. by N. The Isthmus itself runs E.N.E. towards the highest ridge of Mount Cithæron, now called Elatea. Beyond Cithæron eastward, follow Mounts Parnes and Hymettus, and between them appears the temple of Minerva upon the acropolis of Athens. By them the island Coulouri, E. (or E. by S.) Ægina, S.E. Strabo has accurately characterised the prominent features of this view, which comprehends six of the most celebrated states of ancient Greece; Achaia, Locris, Phocis, Bœotia, Attica, and Argolis,

no Jews were now amongst them. The numbers of Turks and Christians seem to be equal, and are esteemed not to exceed 1500 in number, both in the town and castle, but there are many more dispersed up and down in the villages in the plain."

Both Dr. Clarke and Mr. Dodwell speak in glowing language of the view obtained from this ridge. The former, describing the prospect seen from the outer gate, says: "As from the Parthenon at Athens we had seen the citadel of Corinth, so now we had a commanding view across the Saronic Gulf, of Salamis and the Athenian acropolis. Looking down upon the Isthmus, the shadow of the Acrocorinthus, of a conical shape, extended exactly half across its length, the point of the cone being central between the two seas. Towards the N., we saw Parnassus covered with snow, and Helicon, and Cithæron. Nearer to the eye appeared the mountain Gerania, between Megara and Corinth. But the prospect which we surveyed was by no means so extensive as that seen by Wheler, because we were denied admission to the fortress, which concealed a part of the view towards the right."

The point from which Mr. Dodwell surveyed this magnificent prospect, was from the rock, a few hundred yards S. W. of the Acrocorinthus, from which it was battered by Mohamed II.; and as this view includes the citadel itself, it has the advantage over the other. The Athenian acropolis appears like a white speck in the distance. In point both of grandeur and interest, the panorama forms one of the most captivating views in Greece.

Since the commencement of the Revolutionary war, the Acrocorinthus has repeatedly been lost and regained by the contending parties; and this important fortress, which might be made the bulwark of the

Peninsula, has seemed, through the weakness and improvidence of the Greeks, to have lost all its former consideration and importance. Well provisioned, a small garrison might here have defied the utmost efforts of the Ottoman invaders. Greece has no Mohamed II. to fear in Sultan Mahmoud. The modern town has shared the fate of Argos and Tripolitza, having been alternately devastated by Turk, Albanian, and Moreote; few remains of antiquity, however, were left for them to destroy. Chandler says: "Corinth has preserved but few monuments of its Greek or Roman citizens. The chief remains are at the south-west corner of the town, and above the bazar; eleven columns supporting their architraves, of the Doric order, fluted, and wanting in height nearly half the common proportion to the diameter.* Within them, towards the western end, is one taller, though not entire, which, it is likely, contributed to sustain the roof. They have been found to be stone, not marble, and appear brown, perhaps from a crust formed on the outside. The ruin is probably of very remote antiquity, and a portion of a fabric erected not only before the Greek city was destroyed, but before the Doric order had attained to maturity. I suspect it to have been the Sisypheum mentioned by Strabo.† North of

* Their height, instead of being equal to six diameters, the true proportion of the Doric shaft, according to Pliny, does not amount to four.

† This supposition is rejected by Dr. Clarke as wholly improbable. "The Sisypheum was a building of such uncertain form, that Strabo, eighteen centuries ago, could not positively pronounce whether it had been a temple or a palace; whereas the first sight of this, even in its present dilapidated state, would have been sufficient to put the matter beyond dispute. The Sisypheum is not mentioned by Pausanias, which could not have been the case, if its remains were of this magnitude."

the bazar stands a large mass of brick-work, a remnant, it may be conjectured, of a bath, or of the gymnasium."

Of these eleven columns, only seven remained standing when Dr. Clarke visited Corinth, and only five of the seven supported an entablature. The destruction of four columns out of the eleven seen by Wheler and Chandler, had been accomplished by the Turkish governor, who had used them in building a house, first blasting them into fragments with gunpowder. The disproportion of the length of these pillars to their diameter, is considered by this Traveller as an argument against, rather than in favour of, their high antiquity; and there is no edifice noticed by Pausanias to which, he thinks, it more accurately corresponds, than the temple of Octavia, sister of Augustus, to whom the Corinthians were indebted for the restoration of their city. Supposing the bazar to occupy the site of the ancient *Agora*, its situation would agree with this supposition. Crusius, however, asserts that it is the temple of Juno,* which Pausanias mentions as being below the Acrocorinthus; and Mr. Dodwell says: "It is probably the most ancient remaining in Greece, if we may judge by its massive and inelegant proportions. The columns are each composed of one block of calcareous stone, which, being of a porous quality, was anciently covered with stucco of great hardness and durability. A similar expedient has been practised in all the temples of Greece, Sicily, and Italy, where the columns are of common stone."

Dr. Clarke found, he says, the ruins of some ancient buildings, "particularly of one partly hewn in the

* Pausanias terms it a *hieron* of Bunæan Juno; a word of such doubtful import, that whether he means a temple is questionable,

rock, opposite the remains of the temple. The outside of this exhibits the marks of cramps for sustaining slabs of marble, once used in covering the walls; a manner of building, perhaps, not of earlier date than the time of the Romans. In this building were several chambers all hewn in the rock, and one of them has still an oblong window remaining.....We were unable," he adds, "to find the theatre,* or any remains of a stadium; but, close to the bazar, we saw part of a very large structure, built entirely of tiles or thin bricks. The people of the place remembered this more perfect; and they described it as a building full of seats ranged one above the other. Possibly, therefore, it may have been the Odeum, unless, indeed, it were an amphitheatre, or a theatre raised entirely from the ground, like the Coliseum at Rome."

It is remarkable, that no remains appear to exist at Corinth, of any edifice of the order of architecture said to have been invented there; nor could Mr. Dodwell perceive in any part of the Isthmus, the acanthus plant, which forms the distinctive character of the Corinthian capital.

The port of Cenchreæ, which retains its ancient name under the corrupted forms of Chencri and Kekreh,† was visited by the latter Traveller, from a

* It is not a little singular, that neither Dr. Clarke nor Mr. Dodwell, any more than Chandler or Wheler, could discover the theatre, which Sir W. Gell mentions as occurring in the route from Corinth to Cenchreæ. "At 30 minutes from Corinth, having left the road to Megara on the left, and passed a *teke* with cypresses on the left, near which is still further left, across a ploughed field, the ruin of a *fine amphitheatre cut out of the natural rock*,—cross a river from the right. On the descent to the stream, ancient foundations."

† "At noon we dropped anchor in the port of Cenchris. A small hut near the port serves as a custom-house, the only remains

wish to discover the site of some ancient sepulchres, known only to a few of the inhabitants of Corinth, from which they had extracted vases of the highest antiquity. "We passed," he says, "by some Roman sepulchres and ruins of no import, and, in forty minutes from Corinth, went a short distance from the village called Hexamilia, near which are some ancient stone-quarries of considerable extent. We crossed a stream, and observed some blocks of stone on its bank, perhaps the remains of a bridge. The ruins of a modern fort are seen on a hill to the right. These hills are the boundaries of the Isthmus. In an hour and three quarters from Corinth, we arrived at the sea-side, and, in another quarter of an hour, at the Baths of Helen; which time corresponds nearly to the 70 *stadia* that Strabo gives as the distance between Corinth and Kenchreai. The entrance of the port is between two low capes, on one of which is a magazine and a modern tower in ruins, with some ancient remains.* Other traces are observed on the opposite cape. At the entrance of the port is an insular rock. Pausanias says: 'At Kenchreai there is a temple of Venus and a marble statue; beyond which, in the current of the sea, there is a bronze Neptune; and, on the other extremity of the port, are the temples of Æsculapius and Isis!' The actual appearance of the port itself elucidates the passage in Pausanias as well

of the ancient Cenchreæ. Around it grew corn; and some plantations of cotton were intermixed with the *panicum miliaceum* (panick grass or millet), still called by the Greeks *σιγαχσι*. Might not the original cultivation of this plant here in preference to other places, have given name to the port and village?"—SIBTHORPE'S *Voyage*, in *Walpole's Travels*, p. 41

* Several blocks of granite form the quay. Near the sea is "a curious sepulchral cavern."—GELL'S *Itin.* p. 208.

as a medal of Antoninus Pius.* It would appear that the temple of Venus was on one cape; those of Æsculapius and Isis on the other; and the statue of Neptune on the insular mass which is surrounded with the sea.

“ The ‘ Bath of Helena ’ is at least a mile to the west of the port. The stream that issues from the rock, forms a deep bath several yards above the level of the sea: the water is beautifully clear, rather saline, and in a small degree tepid.† Instead of falling immediately into the sea, which, according to Pausanias, was formerly the case, it is diverted from its original course by ditches, and a large mill is turned by the rapidity of the current, which, after a course of a few hundred yards, enters near a round promontory, projecting from the southern extremity of the hills which bound the western side of the Isthmus. From hence is seen the hilly shore stretching up towards the Epidauriad.

“ It appears that when Pausanias arrived at Kenchreiai and the Bath of Helena, he returned by another road; for it is only on his return, that he mentions some ancient sepulchres, which, he says, are near the road. I inquired of the millers at the Bath of Helena, if there was any way leading to Corinth, without retracing my steps. They informed me that there was no regular road, but that I might go by a bad and circuitous route, through a plain on the western side of a range of hills, beginning at the southern foot of the Acrocorinth, and terminating

* The medal alluded to has a head of the emperor on one side, and, on the reverse, a semicircular port, at each projection of which is a temple; and in the sea, at the entrance of the port, is a statue of Neptune, known by the trident in his left hand, and a dolphin in his right.

† According to Dr. Clarke, 64° of Fahrenheit.

near the Bath of Helena. We accordingly proceeded through a very thick and very difficult forest of shrubs. In twenty-five minutes from the Bath of Helena, we passed some cottages, and in twelve minutes further, a village called Gallatāchi. Half an hour more brought us to a miserable village called Mertēse, and the first cottage we entered, presented objects of great interest, as connected with the sepulchres of which we were in search. Upon the shelf which goes round the interior of these cottages, and on which they place their smaller culinary utensils and vessels of earthenware, I saw two small vases of terra cotta, of rude but ancient workmanship: the other cottages exhibited vases of the same kind, but without any figures on them, or any thing which rendered them interesting in themselves. We succeeded, however, in persuading some of the villagers to accompany us to the spot where they were found, which is about a quarter of a mile from the village towards Corinth. We came to an eminence a little elevated above the other undulations of the plain, and found it covered with sepulchres of the *υπογαια* kind, similar to those at the Piræus. The countrymen opened a few in our presence, in which we found bones and several vases broken into small pieces. Those which were entire, were plain, and composed of a beautifully shining black varnish, which was still as fresh as on the day when it was painted. The vases were remarkably light, and of elegant forms. We also found a large cinerary urn, of common earth, containing ashes and burnt bones. The sepulchres were confusedly placed, without any attention to regularity of arrangement, or to the direction of East and West. As it appeared probable that these sepulchres belonged to some ancient city in the vicinity, I made every inquiry which might lead to the discovery

if any such place existed ; but was assured that nothing of the kind was known. This is another reason for supposing them to be the tombs to which Pausanias refers on his return to Corinth, as he mentions no other remains in their vicinity ; and they could not have belonged to Corinth, from which they are distant at least seven miles.

“ The villagers of Mertëse informed me, that a Jew of Corinth, who had lately been digging in this spot, had found several vases. On my return to Corinth, I immediately called upon him, and found them heaped in a corner with other rubbish. He, however, knew, or pretended to know, the value of an inscribed vase, which he shewed me, and which, with some difficulty, I bought of him. The designs of the figures and the forms of the letters are of the most ancient character ; and probably no vase of terra cotta has yet been discovered that belongs to a period so remote. It is divided into two compartments, one above the other, in which are lions, bulls, stags, goats, birds, and flowers, which are not historical, but merely ornamental. The cover, however, is of the greatest interest ; it represents the chase of a wild boar, in which the name of each of the actors is written by his side, in letters of the most ancient date. The subject is opened by a figure dressed in a long garment, and carrying a caduceus in his right hand, with the inscription, Agamemnon. The next figure is a female named Alka. She places her right hand on the head of a boy, who holds a *parazonion*, or short sword, in his left hand, and whose name is Doremachos, written from right to left. The next figure is a female named Sakes, holding a singular and indefinite object in her hand. This appears to be the conclusion of the subject, as a bird is placed

after this figure, which is often found on the most ancient vases, marking the termination of the story, or the separation of one subject from another. The figure which commences the other subject is Andrytos, armed with a large Argolic shield, with *knemides*, with the *κοντος* or *δολιχοσκιον εγχος* (the long spear), which he is darting at the boar, and wearing a short vest or cuirass, not reaching to his knees. The next to this is Paphon, who is running, and in the act of shooting at the boar with his bow and arrow; his quiver is hanging on his back, and his head is armed with a helmet, embellished with a high *lophos*, or crest. After this figure is placed a bird, smaller than that above mentioned, which appears to be only an ornament to fill up the space, and not a stop to the subject. This continues with the wild boar, which is already pierced behind with two long spears and three short ones, shot from the bow of Paphon. Under the animal is the figure of one of the hunters, named Philon, holding a long spear, but extended on the ground, as if killed by the boar, which is running at full speed, and is met by Thersandros, who pierces his head with a sword. Only one of the figures is armed with a helmet, and one with a shield. This is the termination of the subject. The remaining part of the cover is occupied by two winged sphinxes, with human heads and the bodies and feet of lions: they face each other, and are couched upon their hinder legs, their foremost being erect. Between them is a bird resembling a swan. The figures were evidently drawn with great care, and executed with difficulty, before the facility of after times had been attained. No better specimen of the unimproved archaic style can well be seen. There is a natural motion in all the figures, attended, however, with the rigid

formality and elaborate stiffness of the earliest antiquity. The vase is the colour of box-wood, being a light yellow; the figures are composed of the two colours, black and dark red; the muscles of the body and the plaits of the vests are represented by the paint being scratched with a sharp instrument, until the natural colour of the earth is seen. The earth is extremely fine, and the vase is surprisingly light and thin. It is difficult, and indeed impossible, to determine its age; the style of the design, however, but more particularly the very ancient and curious form of the letters, induces me to place it about 700 years before the Christian era.

“None of the names on the vase are known in heroic history, except those of Agamemnon and Thersandros. The latter was probably son of Sisypheus, king of Ephyra (afterwards Corinth). There was, however, another Thersandros, son of Polynices and Argia, who was with the Greeks at the Trojan war. The hunt which is here represented, is unknown in ancient history.* Those which have come down to us are, the chase of the Calydonian boar, and that of Parnassus, where Ulysses was wounded. The Cromyon sow and Erymanthian boar, which were killed by Theseus and Hercules, seem not to have afforded the opportunity of a general hunt, like the two above mentioned.”†

* The wild boar chase is not an uncommon delineation on fictile vases. There is one of great interest and remote antiquity, in the collection of Sir W. Hamilton, which is at present in the British Museum.

† Dodwell, vol. ii. pp. 194—200. The learned Traveller describes also the marble *περιστομιον*, or mouth of a well, which he saw when at Corinth, but which is now in the collection of the Earl of Guilford at London. On the exterior are sculptured ten figures of divinities in very low relief, partaking of the dry rigidity

THE ISTHMUS.

HEXAMILIA derives its name from being situated where the Isthmus is six miles over. Beyond this village towards Mount Oneius, which rises to the north of Port Schœnus, Dr. Clarke thought he observed the form of an ancient theatre, of which nothing but the *koilon* remains; and crossing an artificial causeway over a fosse, he soon found himself within the walls of the ancient Isthmian town. Here, the ground is covered with fragments of various-coloured marble, grey granite, white limestone, broken pottery, and disjointed shafts, capitals, and cornices, among which was part of the fluted shaft of a Doric column five feet in diameter. The ancient wall, which traverses the Isthmus, makes a sudden turn before it reaches the shore of the Saronic Gulf, and bearing away towards Mount Oneius,* embraces the whole of the port of Schœnus, closing it in upon the Corinthian side. The ruins of the Temple of Neptune, the stadium, and the theatre, together with walls and other indications of the Isthmian town, surround this port, being situated on the sides of the mountain sloping down to the sea.

of the earliest sculpture. The subject is supposed to allude to the reconciliation of Apollo and Hercules, and the sculpture had probably belonged, as the mouth of one of the sacred wells used in sacrificial lustrations, to the Temple of Apollo.

* “ There is a small ridge of a hill runing along in the middle of the Isthmus, that I should not have taken notice of, had not Thucydides put me in mind of it, calling it *Mons Oneius*, situate between the Port Cenchre and Cromium, which hindered that part of the Corinthian army left at Cenchre from seeing how things passed at Cromium with the other part of their forces, who had joined battle with the Athenians, until by the dust that was raised they had notice thereof.”—WHEELER, p. 437

The remains of the Temple of Neptune, near which the Isthmian Games were celebrated, are to the west of the wall, upon an area of 276 paces in length by 64. A Greek chapel, now in a ruined state, occupies part of this area. Of the temple itself, not a single pillar is now erect; but the fallen columns, with their entablatures, yet remain. The material is a white limestone. The workmanship of the capitals, the fluting of the columns, and the other ornamental parts are very beautiful. Among seven or eight of these capitals, Dr. Clarke found only one with the acanthus ornament; yet, he supposes the building to have been of the Corinthian order. It was of small dimensions: the shafts of some of the columns are only 2 feet 9 inches in diameter.

The theatre adjoined the southern wall of the area of the temple. The *koilon*, which alone remains, has been almost filled up with the ruins of the temple and by the effect of earthquakes: it faces the port. West of the theatre, at right angles with the Isthmian wall, is the stadium, extending east and west, parallel to one side of the area of the temple. The stone front-work and some of the benches remain at the upper end, although earthquakes or torrents have forced channels into the arena.

Just at the place where the Isthmian wall joins Mount Oneius, is a *tumulus*; “perhaps that which was supposed to contain the body of Melicertes, in honour of whose burial the Isthmian games were instituted, above 1300 years before the Christian era.” Within the sacred *peribolus*, Pausanias states, there was a temple dedicated to Melicertes, which contained statues of the boy, of his mother Leucothea, and of Neptune.* This tomb stands on a very conspicuous emi-

* Melicertes was the son of Athamas, king of Thebes. Ino,

nence above the wall, "almost contiguous" to the *peribolus*. Between the stadium and the wall, Dr. Clarke found fragments of Doric columns nearly six feet in diameter. "But among all the remains here," he adds, "perhaps the most remarkable, as corresponding to the indications of the spot left us by Pausanias, is the living family of those pine-trees sacred to Neptune, which, he says, grew in a right line upon one side in the approach to the temple, the statues of the victors in the Games being upon the other side. Many of these, self-sown, are seen on the outside of the wall, upon the slope of the land facing the port: they may also be observed further along the coast. Every thing conspires to render their appearance here particularly interesting. The victors in the Isthmia were originally crowned with garlands made of their leaves;* and that they were regarded with a superstitious veneration to a late age, appears from their being represented on the Greek colonial medals struck in honour of the Roman emperors."

The vicinity of these ruins to the sea, has very much facilitated the removal of many valuable antiquities, and the inhabitants of all the neighbouring shores have long been accustomed to resort thither as to a

his mother, fled with him to prevent his sharing the fate of his brother Learchus, whom his father had destroyed by dashing him against a wall; and in her terror or despair, she threw herself, with the child in her arms, into the sea, where they were compassionately changed by Neptune into marine deities. Ino was worshipped by the Greeks under the name of Leucothoë, and under that of Matuta by the Romans. Melicertes was known to the former by the name of Palæmon, and among the latter by that of Portumnus. Thus, the supposed origin of the Isthmian Games, like that of the Nemean, was funereal, and, what is remarkable, in commemoration of the death of an infant. They were under the patronage of Neptune, as the Olympic were under that of Jupiter.

* Chaplets of parsley were afterwards used instead of them, but these were at length discontinued, and the wreaths of pine-leaves came again in request.

quarry for building materials; * but excavations would probably lead to the recovery of some interesting remains. At Hexamilia, the villagers offered for sale a great number of bronze coins, and silver and bronze medals, which had been found among the ruins. Between the ruins and that village, by the side of the old road from Corinth to the Isthmian town, are several sepulchral mounds. "There yet exist," Sir W. Gell says, "traces of a canal or ditch carried from the port of Schœnus along a natural hollow at the foot of a line of fortifications. There are also several pits which have been sunk for the purpose of examining the rock previously to cutting through the Isthmus, which has often been in contemplation†. The ground, however, is so high that the undertaking would be one of enormous expense. This place is also ill chosen for defence, as it is overlooked by Mount Geranion, on which the fortifications should be erected."

It is uncertain at what period the Corinthian Isth-

* This work of spoliation appears to have been carried on since Wheler's time, if we may judge from his account of the ruins then existing. "There are yet to be seen," he says, "the ruins not only of the town, old walls, and *several old churches*, but also the remains of the Isthmian theatre. Here were many more temples and excellent edifices mentioned by Pausanias; and many more he gives no account of, as we learned from a very fine inscription we found half way in the ground, by a little ruined church, which speaks of many temples, gardens, and porticoes repaired by one Publius Licinius Priscus Juventianus." This inscribed marble is now in the Museum at Verona.

† "The project was adopted by Demetrius Poliorcetes, but his surveyors found the water in the Corinthian Gulf much higher than before Cenchreæ, and were of opinion that Ægina and the neighbouring islands would be flooded, and the canal prove unserviceable. It was revived by Julius Cæsar and by Caligula. Nero commenced a fosse from Lechæum, and advanced about four *stadia*. Atticus Herodes was ambitious of engaging in it; but, as Nero had failed, was afraid of offending the emperor by asking his permission."—CHANDLER, c. 58.

mus was first fortified with walls. Herodotus states that, after the death of Leonidas, the Peloponnesians, dreading the Persian invasion, broke up the Scironian way, and built in haste a wall across the Isthmus, composed of all sorts of materials,—stones, bricks, timber, and sand. This wall reached from Lechæum to Cenchreæ, a distance of five miles. It was afterwards fortified by the Spartans and the Athenians in the time of Epaminondas. Cleomenes is stated to have secured the space between the Acrocorinthus and the Oneian mountains with banks and ditches, and to have fortified also the Oneian passes. This bulwark was afterwards repeatedly destroyed, and as often rebuilt. It was restored by the Emperor Valerian, to resist a Scythian invasion, and was again rebuilt by Justinian, who fortified it with a hundred and fifty towers. It appears to have been neglected and to have fallen into a dilapidated state, when, in the year 1415, it was repaired or rebuilt by Manuel Palæologus. It was again repaired, twenty-nine years afterwards, by Constantine Palæologus, and by the Venetians in 1463, who are said to have fortified it with one hundred and thirty-six towers and double trenches, the whole work being completed in fifteen days by 30,000 men. It was again restored by the Venetians in 1696, and, at the peace of 1699, was made the boundary of the territories of the Republic.*

The existing vestiges of the ancient wall are found about three miles from Corinth, where the Isthmus is “four short miles in width,” and to the north of that which extended from Lechæum to Cenchreæ.† On the eastern side of the Isthmus, for a considerable dis-

* See authorities in Dodwell, vol. ii. p. 186.

† The breadth of the Isthmus at the *diolcos* or portage between the two seas, at which it was usual to transport light vessels across on machines, was 40 *stadia*.

tance, the ground appears low and swampy, as if an excavation had been begun at some remote period for the purpose of admitting the sea-water to strengthen the position. “Immediately in front of Corinth, are the vestiges of the modern field-works constructed by the Venetians, terminated, on the western side, by a square redoubt on the Corinthian Gulf near Lechæum: on the east, there was no necessity to continue these works to the shore, on account of a difficult mountain between Corinth and the sea. The position of Lechæum, as well as of Cenchreæ, is sufficiently marked by traces of stone foundations in the sea, which formed the enclosure of the harbour. These ports are now almost entirely filled up and destroyed, and are capable only of admitting the very small boats of the country.”*

At the first view, it appears strange that the Greeks should build a wall across the Isthmus as a defence against invasion, instead of fortifying the gorge in the first barrier of Mount Geranion. The latter mode of defence, however, was not neglected; and it may be supposed, that an advanced guard would be stationed to dispute that important pass.† At the same time, they would have to provide against any force which the Persians might attempt to debark on the Isthmus, in the event of a victory obtained by their naval armaments. The ancient line of fortification, therefore, was so drawn as to enclose the harbour of Cenchreæ, and to allow as little space as possible for a debarkation in their rear. In point of fact, the wall has uniformly proved a feeble barrier. In the fifteenth century, it

* Remarks on the Isthmus by Colonel Squire, in Walpole's Memoirs, p. 342.

† The Τσιχός Γερανίου is mentioned by Scylax. It appears to have been first fortified by Cleomenes.

was three times forced by the Turks. The pass over Mount Geranion might be defended by a handful of men against the most formidable invader. Yet, in 1822, the Turkish army was suffered to enter the Isthmus without opposition, and to repossess themselves of Corinth.

FROM CORINTH TO MEGARA.

FROM Port Schœnus, the lower road to Megara lies over a small plain, intersected by frequent torrents, lying between the foot of Mount Geranion and the Gulf, which forms several deep bays. At the end of about an hour and a half, (three hours, forty-two minutes from Corinth,) having passed a church and some olive-plantations, is the village of Kasidi, the name of which seems to identify it with the ancient Sidus. Here are a few traces of antiquity. Twenty-five minutes further, having crossed two more torrents, the traveller has, on his right, a church with a white marble architrave to the door: the peasants call the place Leandra. The path now skirts a bay; on the left, the hill recedes, leaving a small plain covered with pine-forests. The traces of chariot-wheels are yet visible in the rocky road. At eighty minutes from Kasidi is a ruined church with ancient blocks on the left, which probably marks the site of the ancient Crommyon. Eleven minutes further, is the Albanian village of Kineta, in a wood of olives at a short distance from the sea. The name of this miserable hamlet, as Dr. Clarke styles it, is said to be taken from a small lagoon or marsh on the beach, which produces such swarms of gnats in the autumn as to amount almost to a plague. The sickly looks of the inhabitants betrayed the insalubrity of the situation.

From Kineta, there are two different routes to Megara. One, turning to the left, ascends the foot of Mount Geranion, and, in little more than two hours, falls into the great road from Corinth to Megara. The other runs along the southern side of the mountain. This is the Scironian way, now called *Kaki Scala* (pronounced *Katche Scala*), the Bad Way, and used only, in general, by foot passengers; but Dr. Clarke took this route, having provided himself at Kineta with asses and Albanian guides. At twenty minutes east of that village, the Scironian rocks advance to the sea. These rocks, the learned Traveller says, have a very remarkable appearance. They consist of breccia superposed upon limestone, presenting a steep and slippery slope from the narrowest part of the Isthmian Strait towards the Saronic Gulf. The rock is so highly polished, either by the action of the sea or by occasional torrents, that any person falling from the heights would glide as over a surface of glass, and be dashed to pieces on the shore. The road, though said to have been widened by the Emperor Hadrian, is so narrow, that, after gaining the heights, there is barely room for two persons on horseback to pass each other. The lofty summit of Mount Gerania (now called *Palaio-vouni*),* which overhangs the pass, is covered with snow during the greater part of the year. Sir George Wheler, who travelled from Megara to Corinth by this route, says: "It is worthily called *Κακή Σκαλα*, the bad way; for it is one of the worst I ever travelled, for narrowness, ruggedness, and danger of falling down some hundred yards headlong into the

* *Παλαιό βουνό*, the old hill. Mr. Dodwell says, it is called *Derveni-Bouno*. The ancient name of the mountain is stated to have been given it because Megarus escaped hither in Deucalion's flood, being guided by the noise of *cranes*.

sea, which the least stumble of our horses might easily effect. This way, in ancient times, was famous for the robber Sciron, who from thence threw headlong into the sea all such as he had robbed, until Theseus came, who was too hard for him, and justly made him taste the same punishment he had so barbarously inflicted upon others. The road is at this time (1676) little less infested with the ambuscades of corsairs, than it was of old by that thief. Turks themselves dread and tremble to go this way, for fear of these people. As we passed along, I observed the wind to precipitate itself strangely down from the top of the mountain into the sea, some blasts seeming to fall right down upon the surface of the water, and there to be divided three or four different ways, making the waves to foam as they went. Sometimes I saw the water agitated for several furlongs round about, and in other parts smooth and calm at the same time." These sudden gusts of the Skiron (as the wind is called) are much dreaded by sailors. At one place, where the rock impends over the sea, Ino is said to have precipitated herself into the waves, with her son Melicertes, to escape the fury of her husband. The navigation, besides being both tedious and difficult, owing to the gusts from the mountain, is rendered still more dangerous by some pointed rocks near the foot of the precipice, which Ovid makes to be the *bones of Sciron*.

Soon after reaching the summit of the pass, Dr. Clarke came to "the ancient paved way leading from Attica into Peloponnesus, and arrived at the wall and arched gate high above the sea, where, in the narrow strait, is still marked the ancient boundary between the two countries. The old portal, once of so much importance, is now a ruin; but part of the stonework, mixed with tiles, which was above an arch, yet

remains on the side of the mountain ; and beyond it is seen more of the old paved road." Close to the " Scironian Gate," the learned Traveller observed a prodigious block of white marble, lying out of the road upon the brink of the precipice, and which had very nearly fallen into the sea. The inscription upon it was illegible, but is supposed to relate to the widening of the road by Hadrian. Here, it is conjectured, may have stood the *stélé* erected by Theseus, which bore on one side the inscription " Here is Peloponnesus, not Ionia ;" and on the other, " Here is not Peloponnesus, but Ionia." The traveller begins to descend almost immediately, having before him a beautiful and extensive plain, walled in on all sides by mountains, at one corner of which, situated upon a rocky elevation, is seen the town of Megara.*

* The Scironian rocks commence about twenty minutes E. of Kineta, and terminate about six hours from Corinth, and two hours from Megara. The distance was reckoned forty-eight *stadia*, or not quite six miles. The distance from Kineta to Megara by the Scironian way, Sir William Gell makes less than three hours ; total distance from Corinth to Megara, eight hours six minutes. Soon after entering the pass, on the left, is seen a monastery on Mount Geranion ; and five minutes further, " a well and limekiln, in which have nearly perished the remains of an octagonal edifice, perhaps the temple of Apollo Latous, of white marble." This appears to be " the ancient monument" spoken of by Wheler, " about midway from Megara to Corinth." He describes it as " being raised up three or four yards from the ground, and eight square. About it lay several large planks of marble, some with *basso-relievos* upon them ; one of which hath a man walking on foot, and a horse passing by him the other way ; another hath a figure in a lying posture, but much defaced. Whether this was the pedestal to the pillar that King Theseus set up to be the bounds between his Athenians and the Peloponnesians, I dare not say, but rather think it was some octagon temple : it may well enough be that of Apollo and Latona, which Pausanias placeth hereabouts." Nineteen minutes more, according to Sir W. Gell, bring the traveller to a Venetian wall and watch-tower. " In ten minutes more,

Mr. Dodwell entered the Morea by the Upper Way, or the Great *Derveni*. In two hours and a half from Megara, he reached the foot of Mount Gerania, and began to ascend by a steep and winding way. In ten minutes he had a view of the Halcyonian Gulf, now called Livadostro, forming a deep bay on the right, bounded by the rocky mountains called Germano and Makriplai, at the foot of which are the villages and ports of Elapochori, Psatho, and Livadostro.* A few minutes more brought him to the *derveni*, or custom-house, where a Turk and a dozen squalid and insolent Albanian soldiers were stationed in the narrowest part of the pass. The road continues to ascend, passing through a forest of pines, with a great profusion of beautiful shrubs. In forty minutes he reached an elevated part of the mountain, commanding a most animating panoramic view. Below appeared the Isthmus, the Acrocorinthus, and the Saronic and Crissæan Gulfs. The more remote prospect comprised the soft

the road is carried on a shelf of rock, in which are caves. At five minutes after, a descent, a modern wall and gate. At fourteen minutes beyond, having descended to the only dangerous part of the road, ascend and find the site of an ancient gate, near which is a defaced inscription on a block of marble, and may be that which marked the separation of Corinthia from Megaris." This is evidently the Scironian Gate of Dr. Clarke. Hence the road proceeds along the rocks to the plain of Megara, in another hour and a half, or less.

* "The rough and craggy elevations which run in concatenated ridges from Gerania and the Skironian Rocks into the Corinthian Gulf, are the Oneian mountains, at present named Makriplai, which form the sea of Halcyon; one chain advancing towards Cithæron and Bœotia, the other terminating opposite Sicyon, in the Olmian promontory."—DODWELL. A road leads off to the right to the village of Porto Germano, which Sir W. Gell supposes to be the ancient Ægosthenæ, and where there are considerable ruins of ancient fortifications. Beyond this village is Psatho, on or near the site of Pagæ.

and undulating lines of the Attic coast, terminating in the promontory of Sunium, which was distinguishable as a speck upon the blue ether. The beautifully varied coast of Argolis, the abrupt and pointed promontory of Methana, with the islands of Calauria, Ægina, and Salamis, were seen embellishing the Saronic Gulf. Beyond the Corinthian Sea, were distinguished the hills of Achaia, surmounted by the white and glittering summits of the Arcadian range.*

The road continues along the steep and rocky side of Gerania, through forests of pine and shrubberies of myrtle and lentiscus; then, after traversing some cotton-grounds, and crossing a brook flowing down the eastern side of the mountain towards Megaris, it ascends by another rivulet to a fountain surrounded with plane-trees; the place is called Migue (or Εἰς τῆς Μίγος). Twenty minutes further, to the left of the road, is a little knoll, surmounted with vestiges of a circular tower or tomb, and commanding a fine view of Corinth. In two hours from the fountain, Mr. Dodwell reached the western foot of Gerania, and entered the Isthmus. Soon after, he crossed a bank and large fosse, supposed to be the works begun by Nero, and a quarter of an hour further, the lines raised to defend the entrance into the Peloponnesus

* The top of the pass, between two summits of Geranion, has been fortified, and the foundations of the wall are yet visible. The position, Sir W. Gell says, would be quite impregnable, if maintained by troops sufficiently numerous to protect it from the Scironian Rocks to the Gulf of Livadostro. The view over the Saronic Gulf is magnificent. The summit of Gerania, according to Pausanias, was ornamented with the temple of Jupiter Aphesius; and "there seems to be a *peribolus* on a summit to the left of the pass." As the word summit, however, admits of great latitude, Sir W. Gell suggests, that the site of the temple may be occupied by the monastery above the village of Kineta.

against the Turks. A little beyond, are ancient foundations of a similar kind. In an hour and three quarters from the foot of the mountain, he arrived at Corinth. The total distance from Corinth to Megara by this route is eight hours and thirty-three minutes, being not quite half an hour longer than the route by the Scironian rocks: the route by Kinetta and the Great Derveni is eleven hours and ten minutes.*

A short distance to the south-west of the Canal of Nero, and about thirty-five minutes from Corinth, is Lechæum,† now consisting of about six houses, some magazines, and a custom-house. East of the town, the remains of the ancient port are yet visible at a place where the sea forms a creek. Wheler says, it is now quite choked up. Near it are the remains of a Venetian fort. Close to the spot where the canal ceases, are two immense *tumuli*, which appear never to have been opened: one of them seems to be erected over a sepulchral cavern, and there are other caves in the rocks below. Dr. Clarke traced the canal to the shore, where he observed the rocks hewn into steps to serve as a landing-place. "The remains of the Temple of Neptune," he says, "are very considerable. It has not yet ceased to be a place of worship. We found here one of the idol pictures of the Greek Church, and some ancient vases, serving, although in a broken state, as vessels and offerings upon the present altar. There is a bath, to which they still bring patients for relief. A short time before our arrival, this ancient bath was covered; but wanting materials for building a mill, the inhabitants of a neighbouring village blasted the rocks, which falling

* Gell's Itin. of Greece, p. 5.

† The road to it ran between long walls, reaching twelve *stadia*.

into the bath, have almost filled it. The water is very clear and brilliant, slightly brackish: it comes out of the rock from two holes in the bath, and thence falls into the sea. The temperature in the shade was found to be 38° ; that of the sea 75° . All around this place are sepulchral caves hewn in the rocks near the sea, resembling the burial-places in the neighbourhood of Jerusalem; but the caves here are much smaller, and the recesses within them, instead of being intended as receptacles for bodies, were evidently niches for cinerary urns; a mode of sepulture characterising the Romans, rather than the Greeks. Several of these caves remain yet unopened, and the entrances of some are entirely concealed."

Dr. Clarke represents the Canal of Nero as terminating "where the solid rock opposed an insurmountable obstacle" to the prosecution of the work. It is scarcely credible, however, that the undertaking should have been commenced without an accurate calculation of the physical difficulties to be surmounted, or that these should have led to its sudden abandonment.* In order to stimulate the perseverance of the people, Nero, we are told, took a spade and dug with his own hand. There is reason to think that impediments of a very different kind, originating in superstitious alarms or in interested and crafty opposition, occasioned the relinquishment of the project. The legend of the place is, that the workmen continued

* Sir W. Gell says: "The cutting a canal across the Isthmus would be difficult in the centre; but, on the west, the land is low, and on the east, a glen runs up to some distance from the sea." Des Mouceaux, who travelled in 1668, says, that in some parts it would have been necessary to dig the canal to the depth of fifteen toises, and almost throughout, of ten, with the exception of the two extremities, where the land declines towards the sea.

the excavation till blood was perceived to issue from the earth. "Dion Cassius," remarks Mr. Dodwell, "tells nearly the same story about digging the Isthmus as that which is related to travellers at this day. He says, that blood issued from the ground, that groans and lamentations were heard, and terrible apparitions were seen. It is not unlikely that the priests of Delphi had some influence in checking the enterprise. We know from the testimony of Herodotus and Pausanias, that the Pythia forbade the Gnidians to make a channel through their Isthmus, alleging, that if Jupiter had intended the peninsula to have been an island, he would have made it so originally. We know also, that an oracle prevented Nechos, king of Egypt, from cutting a canal from the Nile to the Arabian Gulf." The reason that is said to have deterred Demetrius from the undertaking, namely, the supposed difference of level between the waters of the Corinthian and Saronic Gulfs, has prevented many similar undertakings. Both Sesostris and Darius were in like manner deterred from finishing a canal from the Red Sea to the Nile, by an apprehension that Egypt would be inundated. And, in our own times, the supposed difference of level between the Gulf of Mexico and the Pacific Ocean, has been considered as a fatal objection to the project of cutting a passage across the American Isthmus. It seems strange, that if Demetrius was deterred by this apprehension, the project should have been so frequently renewed. The feasibility of the scheme will now probably be, ere long, fully ascertained; but, as the original motives for undertaking it have been superseded by the improvement of the moderns in the arts of navigation and military defence, it does not seem likely that any advantages which could result from

its completion, would be equal to the labour and expense.

FROM CORINTH TO SICYON.

A WRETCHED village of fifty houses, bearing the imposing name of Basilico,* is the only representative of the once opulent city of Sicyon, one of the most ancient seats of Grecian power: its little kingdom was, indeed, one of the most ancient in Europe. It is supposed to have been founded 232 years before Argos, and 2089 B.C. It was sufficiently strong to resist the attacks of the Athenians under Pericles; it furnished a contingent of 3000 troops at Plataea, and had fifteen ships at the battle of Salamis. After the destruction of Corinth by the Romans, Sicyon became possessed of the greater part of the Corinthian territory; and its citizens for some time had the superintendence of the Isthmian Games. This city was the school of the most celebrated artists of antiquity, and was sumptuously decorated with temples and statues. Pausanias enumerates five temples (*ναοί*), eleven *hiera*, one *ækema*, a theatre, two gymnasia, an *agora*, a portico, a senate-house, and a *temenos* for the Roman emperors, with numerous altars, monuments, and statues of ivory and gold, of marble, of bronze, and of wood. But in his time, it was reduced to great distress, having been recently overthrown by an earthquake.

The ruins of Sicyon still retain some vestiges of

* *Βασιλική* signifies a royal palace: this name is given to Sicyon by some of the Byzantine historians. It has also, at different times, been denominated Ægialeus, Mekon, Telekinia, and, when taken by Demetrius Poliorcetes, Demetrias. See authorities in Dodwell.

ancient magnificence; and in a few instances, they exist in such a state of preservation as to shew that some of the buildings must either have escaped from the effects of the earthquake, or have been constructed at a later period. In this number is the theatre, pronounced by Dr. Clarke to be "by much the finest and the most perfect structure of the kind in all Greece,"—"surpassing every other in the harmony of its proportions, the costliness of the workmanship, the grandeur of the *koilon*, and the stupendous nature of the prospect exhibited to all those who were seated on its benches.* If," continues the learned Traveller, "it were freed from the rubbish about it, and laid open to view, it would afford an astonishing idea of the magnificence of a city whose luxuries were so great, that its inhabitants ranked among the most voluptuous and effeminate people of all Greece. The stone-work is entirely of that massive kind which denotes a very high antiquity. Part of the scene remains, together with the whole of the seats, although some of the latter now lie concealed by the soil. But the most remarkable parts of the structure are two vaulted passages for places of entrance, one being on either side, at the two extremities of the *coilon*, close to the scene, and about half way up, leading into what we should call the side boxes of a modern theatre. Immediately in front, the eye roams over all the Gulf of Corinth,

* Mr. Dodwell says: "Several dilapidated churches, which are composed of ancient fragments, probably occupy the site of the temples. Several fragments of the Doric order are observable among them, particularly triglyphs and *metopæ* of curious forms, but generally of small proportions." He speaks of the remains of the gymnasium or stadium as supported by strong walls of polygonal construction. Near the theatre are some large masses of Roman brick walls. Neither Mr. Dodwell nor Sir W. Gell speaks so highly of the theatre as Dr. Clarke,

commanding islands, promontories, and distant summits towering above the clouds. To a person seated in the middle of the *cavea*, a lofty mountain with bold sweeping sides appears beyond the gulf, placed exactly in the centre of the view, the sea intervening between its base and the Sicyonian coast: this mountain marks the particular part of Bœotia now pointed out by the natives of Basilico as *Thiva* (Thebes). But, to a person placed upon the seats which are upon the right hand of those in front, Parnassus (here called *Lakura*, from its ancient name, Lycorea) most nobly displays itself. This mountain is visible only in very clear weather. During the short time we remained in the theatre, it became covered with vast clouds, which at first rolled majestically over its summit, and afterwards concealed it from our view.

“ The stadium is on the right hand of a person facing the theatre. It is undoubtedly the oldest work remaining of all that belonged to the ancient city. The walls exactly resemble those of Mycenæ and Tiryns: it may therefore class among the examples of Cyclopean masonry. In other respects, it is the most remarkable structure of the kind existing, because it is partly a natural and partly an artificial work. The persons by whom it was formed, finding that the mountain upon which the *coilon* of the theatre had been constructed, would not allow a sufficient space for another oblong *cavea* of the length requisite to complete a stadium, built up an artificial rampart, reaching out into the plain from the mountain towards the sea; so that this front-work resembles half a stadium, thrust into the semicircular cavity of a theatre, the entrances to the area included between both, being formed with great taste and effect at the two sides or extremities of the semicircles. The an-

cient masonry appears in the front-work so placed. The length of the whole area equals 267 paces; the width of the bastion, 36 paces; and its height, 22 feet 6 inches.

“ In front of the projecting rampart belonging to the outer extremity of the stadium, and at a short distance below it in the plain, are also the remains of a temple, completing the plan of this part of the ancient city, which was here terminated on its western side by three magnificent structures,—a theatre, a stadium, and a temple; as it was bounded towards its eastern extremity by its acropolis. We can be at no loss for the name of this temple, although nothing but the ground-plot of it now remains. It is distinctly stated by Pausanias to have been the temple of Bacchus, which occurred beyond the theatre to a person coming from the citadel; and to this temple were made those annual processions which took place at night and by the light of torches, when the Sicyonians brought hither the mystic images called Baccheus and Lysius, chanting their ancient hymns. Around the theatre and stadium, besides the traces of this temple, other ruins may be noticed, but less distinct as to their form. In the plain towards the sea, are many more, perhaps extending to the Sicyonian haven, which we did not visit.

“ The whole city occupied an elevated situation; but, as it did not possess one of those precipitous rocks for its citadel which sustained the bulwarks of Athens, Argos, Corinth, and many other Grecian states, no vestige of its acropolis can now be discerned, excepting only the traces of its walls. It is situate above the place now called *Palaio-Castro*, occupying that part of the ruins of Sicyon which lies upon the south-east side.....It may be recognised both in the

nature of its walls, which are very ancient, and in its more elevated situation. Near this place we observed the fragments of architectural ornaments, and some broken columns of the Ionic order. Hard by the acropolis may also be seen some ancient caves, as in the vicinity of Athens: in all probability, they were the sepulchres, rather than the dwellings of the earliest inhabitants; they are all lined with stucco. There is still an ancient paved road, that conducted to the citadel, by a narrow entrance between rocks, so contrived, as to make all who approached the gate pass through a defile that might be easily guarded. Within the acropolis are the vestiges of buildings, perhaps the *Hieron* of *Fortuna Acræa*, and of the *Dioscuri*; and below it is a fountain seeming to correspond to that of *Stazusa*, mentioned by *Pausanias* as near the gate. The remains of a temple built in a very massive style of structure, occur on the western side of the village of *Basilico*; and in passing the fosse of the citadel, to go towards the theatre, which is beyond the acropolis, a subterraneous passage may be observed, exactly above which the temple seems to have stood; as if by means of this secret duct, persons belonging to the sanctuary might have had ingress and egress to and from the temple, without passing the gate of the citadel. This was perhaps the identical place called *Cosmeterium* by *Pausanias*, whence the mystic images were annually brought forth in the solemn procession to the temple of *Bacchus*.” *

In the southern part of the ruins, facing *Corinth*, there are two copious springs, supposed by *Mr. Dodwell*

* *Clarke's Travels*, vol. vi. (8vo.) pp. 533—41.

also to be the fountain *Staxousa*, which was near the gate leading to Corinth, though the water no longer drops from the roof of the cave, as in the time of Pausanias. Above this spot are the ruins of some strong modern walls, probably built by the Venetians, as Basilico was a place of strength in their time: the castle was considered as an important post, and was garrisoned by the Turks in 1654. Its final destruction is said to have been occasioned by the plague.*

Basilico is about three hours N.W. of Corinth, and about an hour from the sea, where there is a great tumulus on the shore. Between Corinth and Sicyon, Mr. Dodwell passed near fifteen villages. The extraordinary fertility of the soil and the commodiousness of the situation, he says, have attracted a numerous population. An olive-grove extends for a considerable distance; and a brook and four rivers are passed in the plain, all issuing from the hills on the left.†

One of these is evidently that which is mentioned by Strabo and Livy under the name of Nemea, and which separated the Corinthian and Sicyonian terri-

* “ Basilico, or, as some call it, Basilica, when the kingdom of the Morea was under the Venetians, was a considerable town: now, it is but a heap of ruins, and inhabited only by three families of Turks, and about as many Christians. This final destruction, one of the inhabitants told us, happened about twenty years ago by the plague: which they held to be a judgement of God upon the Turks for profaning one of the Christian churches there, turning it into a mosque by command of the *vaivode*, who fell down dead upon the place the first time he caused the Alcoran to be read in it; whose death was followed soon after with such a pestilence as in a short time utterly destroyed the whole town, which could never since be repeopled.”—WHEELER'S *Journey*, b. vi. p. 446.

† Pausanias merely notices the Asopos as occurring between Sicyon and Corinth. Strabo mentions two others, called Cephissos and Orneal.

tories.* It flows by Nemea, whence its course was followed by Dr. Clarke, in journeying from Nemea to Sicyon. He calls it the Nemeæan rivulet, and says, that "it flows in a deep ravine after leaving the plain, and then passes between the mountains which separate the Nemeæan plain from that of Sicyon." The rocks on either side appeared to consist of a chalky limestone. After riding for about two hours along its left bank, he suddenly quitted its course on descending into the Sicyonian plain, having on the right a tomb and ruins. Soon after, he observed, also on the right, a chapel containing Ionic capitals and other marble fragments. Within thirteen minutes of Sicyon, the road from Corinth crosses the Asopus, flowing from the valley of Agios Giorgios and by the ruins of Phlius. Over this river, which runs under the eastern side of Sicyon, there have been two bridges, one of which has a fine arch of ancient workmanship and large blocks still standing. In Wheler's time, there were some powder-mills here; the first, he says, he ever saw in Turkey.

FROM SICYON TO ARGOS.

IN the neighbourhood of Sicyon was the town of Titana, seated on a mountain, where, in a cypress wood, was a temple of Æsculapius, containing a

* Wheler, describing his journey from Corinth to Sicyon, says: "We left the olive-yards and vineyards on our right hand, which are watered by the rivulet *Ornea*, running down from the mountains that bound this plain south and south-westwards; and from thence, I believe, it runs into the river *Nemea*, which we passed about mid-way by a bridge. This river then was not very considerable, but, after rains, is poured down from the mountains in such abundance, that it fills many channels on each side of it which before were dry."

statue of the deity, clothed in a tunic of white woollen, and another of Hygeia, also robed, and covered with votive locks of hair. The place is mentioned by Pausanias as being the scene of a very ancient astronomical and religious establishment. The real site of the temple, Sir W. Gell considers to be a peaked mountain above the villages of Paradisos and Alopeki, about three hours S.W. of Sicyon, commanding a most magnificent view of the Acrocorinthos, the Isthmus, and the two Gulfs, extending as far as Athens and the promontory of Sunium. The summit is now called *Agios Elia*.* The *peribolus* and other traces still remain. About half an hour S. of Alopeki, is a ruined Hellenic fortress, small but curious, which, the learned antiquary thinks, may have been the town of Titanos. Below this, on a knoll, is a church with ancient blocks. The neighbourhood is much troubled with earthquakes. At Alopeki, in 1805, Sir W. Gell experienced one of the most alarming nature.

About three miles further south, in the road from Phonia to Argos, are the ruins of Phlius, one of the places selected by the Abbé Fourmont for his palæographical exploits. This city had for its territory a fertile plain, about eight miles in length, which, according to Stephanus, took its name from its abounding in fruit (*παρα το φλιν*). Pausanias tells us, what comes to the same thing, that Phlias, son of Bacchus, gave his name to the country.† Mr. Dodwell says,

* That is, Saint Elias. It has been remarked, that this name has been given to many mountains consecrated to the sun, as if either a mistake for *Ἡλίου*, or a sort of play upon the name of the saint, who would seem to have no inherent right to these high places. In the present instance, it corresponds to the ancient name *τίτανος*, the mountain of the sun. From Alopeki, Corinth bears S. 63 E.

† Its more ancient names were Arantia and Aræthyrea. Homer mentions it under the latter name.

it is now called Staphlika, but Sir W. Gell calls it the valley of Agios Giorgios, from the large and populous village of that name, famed for its excellent red wine. The exuberant fertility of the vineyards in this district, has always been, as at present, the theme of panegyric: it produces the best wine in the Peninsula. The Corinth grape, or currant (*σταφύλα*), the produce of the Phliasian plain, is not cultivated at Corinth, but took its name from being exported by the merchants of that city. The Asopus has its source in this territory, which it fertilises with its meandering stream. The ruins of the ancient city are described by Sir W. Gell as extending half across the plain: he mentions traces of walls and foundations of two temples. The citadel was on the hill. A fine causey crosses the plain to the foot of Mount *Agios Basili*. In the road to *Agios Giorgios* occur other ancient vestiges; in particular, a chapel of Saint Irene, containing fragments of a Doric temple and a bridge formed of an ancient architrave. The church of St. George has also Doric fragments. From this village to Argos, the road passes through as ugly and uninteresting a country, Sir W. Gell says, as can well be imagined. The distance is about twelve miles.*

But we must no longer suffer ourselves to be detained in this interesting corner of the Peloponnesus,

* Five hours, according to the Author's Itinerary; four hours, in his Narrative. At 35 min. from Agios Giorgios, having entered a defile, the traveller sees on the right, a monastery of the *Panagia*, in a curious situation on a precipice. Within the next 20 minutes, the road crosses some walls which are found again in the route from Nemea to Mycenæ, and are supposed to mark the ancient boundary between the Argian and Phliasian territories. At 2 hours 40 min., a road turns off to the left, to Phytai, where are ruins, supposed to be of the *Heræum*, or temple of the Argive Juno.—*Itinerary*, pp. 160, 171.

having yet to explore the narrow slip of territory lying between the Gulf of Lepanto and the ancient Arcadia and Elis, which formed Achaia Proper. * Here, again, we take Mr. Dodwell for our guide, in his route

FROM SICYON TO PATRAS.

IN the first four hours, proceeding westward from Basilico to Kamares, no object of particular interest occurs. The road lies near the Gulf, crossing several rivers and brooks that find their way into it, and, at an hour and a half, passes the remains of a wall running from the hill on the left to the sea, apparently intended to guard the pass. This, therefore, was probably the boundary of the Sicyonian and Ægiratan territories. Near this place are vestiges of an Ionic temple of white marble: the prospect from the ruins is very fine. At the end of about three hours, the road crosses a large river near the village of Xilokastro, which is seen at the foot of a hill to the left: the summit is crowned with the imperfect remains of an acropolis. The situation corresponds to that of Ægira, which Polybius describes as standing near some abrupt and broken hills, seven *stadia* from the sea, and opposite to Parnassus. In the time of Pausanias, it possessed three *hiera*, a temple (*ναος*), and another sacred edifice (*οικηνα*). The khan of Kamares takes its name from the remains of some small Roman arches in its vicinity, which appear to have belonged to an aqueduct. Near it is a small marsh, with a

* "Achaia was formerly inhabited by those Ionians who are now settled on the coast of Asia. They were expelled by the Achæans, when the latter were compelled to yield the kingdoms of Argos and Lacedæmon to the descendants of Hercules."—*Travels of Anacharsis*, ch. 37

spring of good water. The village of Kamares is nearer the coast, about a quarter of an hour distant. On the high pointed acclivity above the khan, stands a church called the *Panagia tes Koruphes*. Thus far, the country is described as pre-eminently beautiful,—a picturesque succession of hill and dale, the hills shattered by earthquakes into the most picturesque forms, and luxuriantly mantled with wood, principally the evergreen oak. On the right, occasional views are obtained of the Gulf, with the grand mountains of Locris, Phocis, and Bœotia on the opposite coast.

An hour and fifty minutes from the khan of Kamares, and about a hundred yards to the left of the road, there is an ancient monument of a square form, constructed of fine blocks of stone, nine layers of which are still remaining. On the top of the ruin is the fragment of a bas-relief, consisting of two naked feet sculptured in a beautiful style. “This is probably the monument which, Pausanias says, was on the right of the road, between the river Krathis and Ægira, on which there was an equestrian figure nearly effaced.” About an hour further, proceeding through some vineyards, olive-groves, and corn-fields, and crossing a shallow stream in a broad channel, brings the traveller to the remains of another monument, supposed to be Roman: the foundation is of small stones and mortar, while the superstructure is of large blocks. Twenty-six minutes further, a small cape projects into the Gulf, covered with pines and bushes, among which are a few ancient vestiges. After crossing the broad channel of another stream, and passing through some more vineyards, olive-grounds, and corn-lands, Mr. Dodwell approached a place called *Mauro-Petra*, at the entrance of a narrow pass which

had long been a favourite resort of banditti.* A hill on the left is crowned with the ruins of a *palaio-kastro*, supposed to be the site of the ancient *Ægæ* (Αἴγαι). Forty minutes further, he crossed, by a bridge of seven arches, a shallow but rapid river, called *Sakratas* or *Akrata*, a corruption of *Krathis*, which rises at a village called *Zaroukla*, eight hours distant, in Mount *Krathis*, and after traversing a fertile plain, falls into the Gulf. On its banks is a *khan*, called the *khan* of *Acrata*, where Mr. Dodwell passed the night.†

Soon after quitting the *khan*, the road crosses a stream conveyed by an artificial channel to turn a corn-mill. A fertile and richly-cultivated plain extends beyond, occupied with vineyards and currant-plantations, which at length contracts as the mountains approach the sea, and then the vale again expands. The heights are covered with evergreens and shrubs, and as they alternately recede and approach, the scenery is beautifully varied. At the end of about two hours and twenty minutes, the road crosses a rapid river by a bridge of one arch; but when Mr. Dodwell passed it, it had become so swollen by the rains as to form several branches, which he crossed with difficulty. The banks are shaded by impending

* Near this place, a Turkish army of 3,000 men was arrested in its progress by General Lundo in 1822. See vol. i. p. 184.

† It is not easy to reconcile Mr. Dodwell's route exactly with that given by Sir W. Gell. (*Itin.* p. 13.) He makes the distance from *Acrata* to *Kamares*, five hours and a half. At 3 hours and 39 min. from *Kamares*, he mentions, "a rivulet and ruins at *Blou-boukl*; on the r., the woody hill on which stood *Ægira* above the road; on the l., the ruins of the port or *Navale Ægira*, choked with sand: the black posts upon the two piers have occasioned the name of *Mauro Lithari*." Here also is a *derveni*. This is evidently the *Ægæ* and *Mauro Petra* of Mr. Dodwell, who places *Ægira* at *Xilo-Kastro*.

trees, or obstructed by almost impenetrable bushes, which threw down their horses and tore their clothes. They deemed themselves, however, fully recompensed by the singular beauty and impressive grandeur of the scenery. The river is the Bouraïkos, or Kalavryta river, which flows through the glen of Megaspelia in Arcadia. The chasm through which the river is precipitated, is described by Sir W. Gell as perhaps "one of the most stupendous scenes in the world." The rocks on each side of the glen are for the most part perpendicular, rising to a tremendous height, and shattered into irregular forms: wherever there is a projection, they are fringed with verdure, and crowned with oaks and pines.

"No part of Achaia," says Mr. Dodwell, "abounds so much as this in enchanting localities and picturesque wilds. The concussions of earthquakes, to which this coast has always been subject, and from which it is not yet free, have tossed the surface into a multiplicity of forms, with deep dells and craggy steeps, yawning ravines and cloud-capped precipices."—After passing near a water-mill to the left, is seen, on a wooded hill, a *metochi*, or farm, belonging to the monastery of Megaspelia. The road then lies over a plain cultivated with Indian corn, and traversed by several rivers, which in the summer are nearly dry, but, on the melting of the snows on the Arcadian mountains, become turbulent torrents, rushing into the Gulf. The broadest of these rivers is the *Selinos* of Pausanias. In the evening, Mr. Dodwell reached Vostitza; distance from the khan of Acrata, five hours.

The town of Vostitza (Bostizza), the representative of the ancient Ægium, stands in a fertile plain a little elevated above the sea, surrounded with gardens, olive-grounds, vineyards, and currant-plantations:

corn, cotton, tobacco, and maize, are also grown in the neighbourhood. Ægium was one of the most celebrated cities in Greece. It is mentioned by Homer as having supplied vessels for the Trojan war, and was for many ages the seat of the Achaian Congress. In the second century, it still possessed fifteen sacred edifices, a theatre, a portico, and an agora.* At the time of Mr. Dodwell's visit, it was reduced to "a large village," in which the Greeks formed the majority of the population: the Turks had only one mosque.† Scarcely any vestiges of its edifices were observable, their destruction having probably been occasioned chiefly by the violent convulsions of nature. Since then, "the greater part of the town of Vostitza has been destroyed by a similar catastrophe, and a cape in its vicinity, like the city of Helice, has been engulfed in the sea, and has totally disappeared!" On the beach, overshadowing a copious fountain, stood a magnificent plane-tree, the trunk of which measured 38 feet in girth, and the branches spread 60 feet on each side. The fountain is mentioned by Pausanias.‡ There is an ascent from the shore through a subterraneous

* "The Turks burned Ægium in 1536, and put the inhabitants to the sword, or carried them away into slavery."—CHANDLER.

† Sir W. Gell states the population at about 2000: it might therefore claim to be called a town, though built in a straggling manner.

‡ Mr. Dodwell describes the spring as issuing from the ground near the roots of the tree, and, after a rippling course of a few yards, entering the gulf. Chandler says: "By the plane-tree is a plentiful source of excellent water, streaming copiously from ten or more mouths of stone, and many transparent springs rise on the beach. We were told that an earthquake and a mighty inundation of the sea happened not many years ago; that the water thrice mounted above this tree and the tall cliff behind it; that some of the branches were torn off by its violence; and that the people fled to the mountains."

passage cut in the rock. The anchorage of the harbour is not safe with a northerly wind.

In half an hour from Vostizza, the road to Patras passes a river at a ford, (supposed by Mr. Dodwell to be the Phœnix,) and, in the course of the next hour, three other streams, one of which only is crossed by a bridge. A river now called Soria, which rises near the village of Zeria, high up in the mountains, "may be the Meganitos." After crossing another stream, he arrived at a narrow pass, where the mountains approach the sea; and here was a *derveni* guarded by some dirty Albanians. In two hours and twenty minutes from Vostitza, he came in view of a turn of the Gulf where it bends westward, and saw Lepanto on the opposite side. In three hours and forty-four minutes, he crossed a stream falling from the mountains on the left, and forming "a high but thin cascade," (Sir W. Gell terms it a magnificent one,) perhaps 400 feet high," called *Balto Korupho*. The mountains here rise abruptly from the sea, covered with pines and other trees, and the scenery is very fine. Within the next half hour, Sir W. Gell mentions two ancient ports now concerted into lakes, each having near it a tumulus and some ancient blocks. The low promontory of Drepanum (still bearing that name) commences after passing the second. Immediately opposite to Lepanto is a tumulus, so large as to appear like a natural mound, with broken tiles near it. From an eminence, about an hour from Balto Korupho, Mr. Dodwell obtained a magnificent view of this part of the Gulf. "We looked down," he says "upon the entrance of the Gulf, which is between the promontories of Rhion and Antirrhion, on which are respectively situated the castles of Morea and Romelia. The

former bears N. 88° W.; the latter, N. 70° W.; and the intermediate space is certainly much more considerable than it was computed by the ancients. These promontories are denominated by Livy, ‘the jaws of the Corinthian Gulf.’ We discovered the projecting coast from the Araxian promontory, and, in the faint distance, the islands of Cephalonia, Ithaca, and the Echinades, with the Ætolian shore near Mesaloggion (Missolonghi). These soft distances are well contrasted with the rugged and frowning precipices of Chalcis and Taphiassos, presenting their craggy sides to the open sea, and uniting with the lofty chains of Rhagana and Loidoriki, as they branch out from Pinus and Ceta. The town of Nepaktos (Lepanto) is seen on the Locrian coast in a direction of N. 6° E.; and the sickle-formed cape of Drepanon projects in a thin line from the Achaian shore.”

The road passes within a mile of the castle of the Morea, and then lies over a level country in a S.W. direction, crossing three “insignificant streams,” called by Pausanias the Bolinaios, the Selemnos, and the Charadros, and, where the plain is about two miles wide, the Meilichos, now called Melikoukia. Beyond this river, the hills called *Skata Bouna* approach the road, and the cultivation of Patras begins. The distance from Vostizza to Patras is eight hours and a quarter, or twenty-five computed miles.* The total distance from Patras to Corinth by Sicyon, is, according to Mr. Dodwell, thirty-three hours. Sir W. Gell makes it only twenty-six hours, or seventy-six computed miles. Before we describe this important place,

* Sir W. Gell mentions, at two hours fifty-five minutes from Vostitza, a khan called the khan of Lampiri, prettily situated at the foot of the chain of Mount Voidia, the ancient Panachaikos.

the emporium of the Morea, we shall trace another route taken by Mr. Dodwell, leading through the heart of the Peninsula.

FROM TRIPOLITZA TO PATRAS.

THE road from Tripolitza to Kalabryta has already been traced as far as Kalpaki in the plain of Orchomenos.* From this place, Mr. Dodwell proceeded in a north-easterly direction towards Stymphalus or Zarakia. On descending into the plain, where the traces of Orchomenos end, he crossed a copious stream called Sosteno, which rises near the deserted village of Nudimo (or Nudines), three hours distant, and in thirty-seven minutes from Kalpaki, came to a fine *kephalo brusi*, rushing in seven clear streams out of the rocks at the foot of the *Kokino Bouno* (the red mountain), which rises close to the traveller's right. These soon collect into a single stream, which, after a course of a few hundred yards, enters the lake of Orchomenos, of which it forms the principal supply. Half an hour from this source, Mr. Dodwell noticed a tumulus to the left, crossed a rivulet, running towards the lake, and came to some traces of an ancient paved way. In an hour and a quarter, he reached the extremity of the plain, and observed the monastery of Kandēlas conspicuously perched upon a high rock. A few minutes more brought him to the *metochi* of the monastery, a short way beyond which, is the scattered and deserted town of Kandelas (or Kandyla.) All the principal inhabitants, unable to support the vexatious extortions of the Pasha of the Morea, had, a few years before, emigrated to the coast of Anatolia. After

* See p. 45 of the present volume;

passing some mills turned by a rivulet running towards the lake of Orchomenos, the road begins to ascend the precipitous sides of a mountain, (supposed to be the ancient Oligyrtos,) winding along the edge of precipices in a zig-zag direction. This road, Mr. Dodwell says, is not difficult in summer, but, at the time he traversed it (March 12), it was completely encrusted with snow to a great depth: no beaten track, consequently, was visible, and at almost every step, the party were in danger of falling down the precipices; "nor do I recollect," he adds, "ever to have been in a more perilous situation." The guides whom he had hired at Kalpaki, when they saw the depth of the snow, obstinately refused to proceed, till the Tatar who accompanied Mr. Dodwell had recourse to the common Turkish persuasive, the "*argumentum baculinum*." It took an hour and ten minutes to reach the summit of the pass, and an hour and twenty minutes more, to descend by a difficult path to the long flat plain at the foot of the mountain, in which stands the village of Skotini near the confluence of two streams. The plain was cultivated with corn. An hour and a quarter from this village, are vestiges of walls composed of large rough stones, at the foot of some rocky hills to the left, on which there appears to have been an acropolis. "This place exhibits indications of great antiquity, and may be the site of the town of Alea." *

* This can hardly be the same spot that Sir W. Gell refers to in his journey from Phonia to Argos. He describes the road to Agios Giorgios as ascending from the valley of Stymphalus between two hills, and then descending into "a little hollow," where he found the ruins of a town, which he took for the ancient Alea. A dreary and uncultivated tract succeeded, and after proceeding some way, he observed "a very large and most singular tumulus, encircled with a wall of huge stones. The mass had been cut into two equal semicircular portions by an excavation, by which other

The road then lies over some rocky elevations, and, in twenty-five minutes, brings the traveller in sight of the Lake of Stymphalus (now Zaraka), which, though not of considerable dimensions, is very grand and picturesque, being surrounded with mountains of a bold outline and magnificent aspect. The route now falls into an ancient paved way, running along the south-eastern extremity of the lake. After crossing two branches of a stream which rises two hours to the north, at the village of Dusio (or Dugio), and here enters the lake, the traveller arrives at the miserable village of Zaraka, seven hours from Kalpaki. Here, the power of the black aga of the village was in vain exerted to procure for the *milordos* wine and provisions: the villagers were furnished with scarcely any thing but "ripe olives, pungent cheese, and gritty bread."

The remains of the ancient city of Stymphalus,* are about an hour W.S.W. of Zaraka, on a rocky

stones were exposed. The learned Traveller concludes that this must be the tomb of Æpytus, the father of Aleus, the founder of Alea, which is thus mentioned by Pausanias. "This sepulchre I examined very particularly, *because Homer mentions it* :

("Where, under high Cyllene crowned with wood,
The shaded tomb of old Æpytus stood."—*Iiad.* b. ii.)

it is a mound of earth not very large, surrounded with a circular wall of stone. Homer admired it only because he had never seen a more magnificent monument." Half an hour further, through "a frightfully ugly and dreary country," brought the Traveller within view of the village of Agios Giorgios, and a steep zig-zag path led into the Phliasian plain.—*Narrative*, pp. 384—6.

* "From Stymphalus the bright Metopa came,
Mother of warlike Thebes, whose silver spring
I drink."—WEST'S *Pindar*, olymp. vi. strophe 5.

"And Stymphelus with her surrounding grove."

POPE'S *Iliad*, b. ii.

eminence rising from the north-eastern side of the lake. They are thus described by Mr. Dodwell.

“The first ruin we reached, appeared to be the remains of a temple, consisting of a quantity of blocks which constituted the cella. We also observed some fluted *frusta* of the Doric order, three feet in diameter. Several other traces are dispersed in all directions. At the distance of ten minutes from this place, the fountain of Stymphalos, which at present is known by the usual denomination of *Kephalo-Brusi*, gushes with turbulent vehemence from the rock, and forms a copious stream. This is the river Stymphalos, which, after a short and rippling course, enters the lake, which it traverses, and falls into the chasm, or *katabathron*; from whence finding its way in a subterraneous channel, it re-appears near Argos, forming the source of the river Erasinos, which enters the Argolic Gulf near the Lernæan marsh. This physical curiosity is noticed by many ancient authors; particularly by Herodotus, Diodorus Siculus, Strabo, and Pausanias. The length of its subterraneous course was supposed to be 200 *stadia*.

“We proceeded for a short space along the foot of the mountain, by the ancient way, which is paved with large square blocks of stone, unlike the roads of the Romans, which are composed of irregular polygons.*

* This magnificent causey, worthy of Hercules, and which, like that of Phonia, was decorated with parapets of hewn stone, not only afforded an excellent road, but “confined the lake to a certain degree; besides raising the whole level of the marsh, by arresting the deposit washed by rivulets from the mountain. About midway is a canal, running rapidly in a direct and artificial course.” (GELL'S *Nar.* p. 381.) This is said to have been formed by Hercules to carry off the superfluous waters of the Aroanios, and to protect the country from the calamitous effects of inundation. A

We soon came to the remains of a temple, consisting of a considerable quantity of Doric *frusta*, and some pilasters or *antæ*, both fluted, and some large blocks of marble and stone. The columns are of moderate proportions; the larger measure three feet in diameter, and the smaller only eighteen inches. The place is called *Kionea*, the Columns. The dilapidated Catholicon or episcopal church, which has evidently been a handsome edifice, is close to this temple, and is composed of ancient remains. A few hundred yards from the Catholicon, we came to the ancient walls of Stymphalos, which were fortified with square towers, and constructed in the second style of masonry, with large polygon stones. Nearer the lake, the brow of an impending eminence is characterised by the ruins of another temple, the lower part of the *cella* of which is still visible. This whole side of the lake appears to have been covered with buildings belonging to the town, which was of a long and narrow form, adapted to the nature of the spot on which it stood. The mountain which rises above the ruins is part of the great Mount Cyllene, the loftiest in Arcadia.”*

Pausanias asserts, that the lake, which is always small, is quite dry in summer; but this, Mr. Dodwell was assured, never occurs, though it is then very much reduced in extent. In fact, the fish called *kephales* are said to abound in it. Sir W. Gell noticed numerous flocks of wild-fowl, near the *katabathron*, “apparently attracted by the floating of every swimming object to a common centre, waiting for their prey.” Having ascended to the top of a preci-

part of the river seems to flow in its natural channel; but a great part, Mr. Dodwell says, is evidently directed to the lake by the canal.

* Dodwell, vol. ii. p. 433.

pice, he looked down upon the fearful chasm. "A sort of imposing stillness," he says, "rendered more terrible the sight of what appeared an unfathomable abyss, drawing to itself, in treacherous silence, every floating object, till it became insensibly and irrevocably lost in the dark and tremendous gulf below. The water had all the appearance of immense depth, so that, though perfectly transparent, and seen from a considerable elevation, no signs of the bottom were visible. The natives believe that the cones of fir-trees, having been thrown in considerable numbers into the water here, have really re-appeared at the fountain-head of the Erasinus." An unfortunate bather is said to have disappeared at this spot, but the body would seem not to have been seen again. On the other side of the water, near Zaraka, Sir W. Gell noticed arches of the aqueduct erected by Hadrian to convey water to Corinth.*

The route to Phonia lies along the north-eastern side of the lake, through the ruins of Stymphalus, and then continues on the side of a steep precipice rising from the water, bearing the traces of wheels in the ancient road hewn in the rock. In less than an hour, the traveller reaches the north-western extremity of the lake, which, at that end, is enclosed by an ancient wall to protect the adjacent plain from its inundations. Three quarters of an hour further, he crosses a river which turns some mills in its way to the lake; and soon after, begins to ascend the mountainous ridge of Geronteion, which separates the plains of Stymphalus and Pheneos. Here there is a khan, called Moura. The village of Kastania is left on the right. On a rocky hill to the right are seen numerous caves, probably sepulchral. From the top of the pass, after an

* See p. 163,

ascent of forty minutes, the Corinthian Gulf is visible toward the east, while, on the west, the plain of Pheneos presents a surface of fine verdure and great extent, its little lake being scarcely visible at its northern extremity. The road runs along the rocky sides of the mountains which rise majestically on the north-eastern side of the plain, and which are enlivened with villages and trees. After a long descent, leading through some villages, the traveller crosses, in the plain, the river Olbios, or Aroanios, (now called *Tranopotamo*, the Great River,) and passing through a large *kalybia*, called Moshea, in fifty minutes from the river, arrives at the populous village of Phonia, situated on the side of a picturesque and wooded mountain above the ruins of the ancient Pheneos : distance from Zaraka, four hours and seventeen minutes, and consequently eleven hours and a half from Kalpaki.

The direct route to Phonia, which was taken by Sir W. Gell, is not half the distance. About an hour from Kalpaki, the roads divide, that to Zaraka bending to the right, while that to Phonia turns to the left, and in about eight minutes begins to ascend a chasm or bushy glen, apparently referred to by Pausanias as the passage of the rocks of Caphya. On the right, is the monastery of *Agia Triada* (the Holy Trinity). The pass, which is very rugged and difficult, has been fortified.* In forty minutes, on reaching the summit, the road issues from the glen, having a small lake on the left ; it then traverses another summit, and in twenty-five minutes more, begins to

* This appears to be the pass occupied by Demetrius Ypsilanti in 1825, where he was enabled effectually to bar the further progress of Ibrahim Pasha in his attempt to open a communication with Patras. See vol. i. p. 254.

descend the northern side of the mountain by a narrow chasm walled in by lofty precipices on each side, and darkened by overhanging trees, the effect of which is at once singularly gloomy and magnificent. The elevation, and a partial thaw produced by the morning sun, added to the cold and dampness of the situation; and the oaks were covered with long, shaggy coats of green moss, in a manner quite uncommon in these latitudes. After a terrible rocky descent through a wood of ilex, our Traveller passed a cave called Ghiosa (or Geousa), from the roof of which hung the first icicles he had seen in Greece. On the rocks above were pines; and with the oaks in the glen were intermixed birches and other productions of a northern climate. Phonia is now seen, bearing due north, at the further extremity of another plain, backed by another range of lofty mountains. In a quarter of an hour further, the road passes a church, under which a beautiful source gushes out from a rock, forming a river at once; and soon after is seen the village Ghiosa, near the ancient Carya. Near the road, Sir W. Gell observed a chair cut in the rock. In another quarter of an hour, he reached the bottom of the descent, "which, in the summer, can scarcely have any equal for picturesque beauty, with all that rocks, trees, and headlong torrents can produce." The river here, running to the right, is quickly swallowed up in a *katabathron* at the foot of Mount Sciathis.* In three quarters of an hour further, the road enters upon a magnificent causey, formed with immense labour, which, Pausanias says, was thirty feet high,

* "The *katabathron* receives the Aroanios at the foot of a steep and rocky mountain called *Kokino Bouno*, the Red Mountain. It is disgorged after a subterraneous course of a few miles, and forms the Ladon."—DODWELL.

and which appears to have been originally bordered with a stone parapet. The plain on the right is cultivated, and is terminated by the immense mass of Zyria, the Cyllene of the ancients, reputed the highest mountain in the Morea. On the left, the mountains anciently called Orexis recede, leaving space for a fine lake, the waters of which are supplied by the river, and passing by a *katabathron* to Lykourio, there form the source of the river Ladon. On the rocks to the left, are very visible the traces of the water-mark mentioned by Pausanias as a proof of that elevation of the waters of the lake which destroyed Pheneos. The lower parts of the mountains, for some hundred feet above the plain, are of a much lighter colour than the upper parts, and a yellow border is carried along their bases round the whole circle of the plain. It is evident, however, that a temporary inundation could not have produced so striking a difference in the surface of the rock, and the phenomenon demands the attention of the naturalist. If the rock itself is of the same composition throughout the whole elevation, the lighter part will probably be found to derive its colour from a concrete deposite, the effect either of the waters having, in a remote age, occupied the whole plain, before they opened for themselves a subterraneous channel, or else of the action of the rains.

In three quarters of an hour after entering upon the causey, Sir W. Gell arrived at the ford of the Trano-pomo, the embankments of which, together with the magnificent road, form one of the achievements attributed to that most useful personage, Hercules, during his residence at Pheneos. A bridge here, our Traveller remarks, would have made his work perfect. After passing the river, leaving on the left a monastery near

some ancient quarries, he ascended to Phonia, after a journey of five hours and a half.*

Phonia, says Sir William Gell, "was originally a *kalybea* or summer residence, and consisted of huts; it retained that appellation to a late period, but is now become a town reputed to contain a thousand houses, and consequently a population of between four and five thousand souls. The houses are prettily interspersed with trees, from which I conjecture that the site was formerly a wood. Every house seemed to have its little garden; and the place altogether was rather flourishing, for the Morea. The Phonia or Pheneos of history was evidently placed upon an insulated hill, south-east of the modern town, where the ruins of the whole circuit of the wall are visible." The rest of the ruins consist of scattered blocks and confused heaps; but it is probable that interesting objects might be discovered here. Pheneos was one of the most ancient cities in Greece.† Mercury was the particular object of worship here: he had a temple consecrated to him, and was honoured with games called *Hermæia*.‡ Bacchus and Proserpine are also

* Total distance from Tripolitza, 10 hours, 56 min., or 31 computed miles. Yet, "by an observation of the sun," Sir W. Gell found that he had advanced, in his two days' journey, only 21 miles north from Tripolitza.

† Οι Φενειον τ' ἐνεμοντο και Ὀρχομενον πολυμηλον

"The Phenean fields and Orchomenian downs."

Iliad, b. ii. 605.

‡ The precise origin of these games does not appear, but they were probably connected with the legend referred to by the coins of Pheneos, in which Mercury is seen with the child Arkas in his arms: inscription, Φενειον-Αρκας. Arkas was the son of Jupiter by Callisto, daughter of Lycaon. When the mother was transformed into a bear and killed by Diana, the infant was saved by Mercury. So the story is told by Pausanias. It is probable that,

seen on the coins of Pheneus ; and the bull, the sheep, and the horse, which are represented on them, may be supposed to allude to the rich pasturage of the Phenean territory, which, we are told by Pausanias, was preferred by Ulysses for his horses to any other. The head of Proserpine has a reference to the legend connected with the *katabathron*, where, according to some authorities, Pluto is said to have opened himself a passage to his infernal palace, when he carried off the daughter of Ceres. A less classical version of this tradition is current among the people of Phonia. One of their kings is said to have engaged in an unequal conflict, at this place, with the Prince of Darkness, whose only offensive weapons were balls of grease. On being struck with one of these, the unfortunate Phonian caught fire, and was hurried with impetuous velocity through the mountain, leaving behind him the perforation which became the outlet of the lake. The waters of Pheneos, as well as those of the neighbouring Styx, were anciently supposed to possess peculiar properties. Ælian states, that the lake contained no fish ; and Ovid pretends, that while its water might be drunk with impunity by day, it was pernicious at night.* The Abbé Fourmont makes it out to resemble the Asphaltic Lake in its bituminous odours ; but neither Mr. Dodwell nor Sir W. Gell appears to have perceived any such phenomenon.

On a very steep and lofty peak of the mountain above the modern village, there are remains of a *palaio-kastro*, probably of high antiquity, but not otherwise interesting. The way to it is by a mere

like the Nemean and Isthmian Games, the Hermæan were originally funereal ; and it is singular that, in each instance, an infant should be the principal object of religious honour.

* Metam. xv. 332.

goat-track, through a wooded and picturesque tract of country. It took Mr. Dodwell forty minutes to reach the foot of the conical rock on which the ruins are situated, and another hour to ascend by a very steep and circuitous winding path to the flat, circular area on the summit. Here, they found remains of walls composed of a thick mass of small unhewn stones without mortar, but having nothing characteristic in their construction. A few ancient tiles were seen scattered about the ruins, but not a single block of hewn stone could be found. Other similar remains occur in the mountainous parts of Greece, and these may possibly, Mr. Dodwell suggests, be of very early date,—the *κωμοπολεις* or walled villages of the ancients. The view from the rock embraced only a mass of mountains with wild glens and rugged indentations; a deep solitude, where the voice of man is not heard, nor are any signs of human habitation visible.

The route pursued by the learned Traveller now led in a south-westerly direction across the plain, having the lake on the left, and leaving on the right a monastery at the foot of the mountain. In an hour and a quarter, he arrived near the confines of the lake, the banks of which were then inaccessible from the swamps which formed its border. On quitting the lake, the road begins to ascend through a forest of scattered firs, and, in half an hour, attains the summit of the ridge which constitutes the line of division between the modern jurisdictions of Corinth and Kalabryta. On descending by a steep road into the plain, the straggling village of Lykourio is seen on the right, in a valley which exhibits signs of cultivation, environed with lofty hills. In two hours from the lake, Mr. Dodwell reached a very abundant *kephalobrusi*, which immediately forms a fine rapid river.

This spring is the outlet of the subterraneous waters of the river and lake of Phonia, and the stream is the Ladon, which, after a circuitous and rapid course through Arcadia, joins the Alpheus. On quitting the source, the road makes a turn to the north, passing under a magnificent precipice on the right, and after crossing two streams, leads, in two and twenty minutes, to the *kalybia* of Mazi, situated on a gentle elevation overlooking the plain of Kleitor. Near the village are some remains of a small Doric temple.

The ruins of Kleitor (or Clitorium), which are about twenty minutes from the *kalybia* (where the Author passed the night), “are situated in a fertile plain, surrounded by some of the highest mountains in Arcadia, at the northern extremity of which Chelmos rises in conspicuous grandeur. This mountain is interspersed with sylvan scenery, where fine masses of rock peer out amid the united foliage of the pine, the plane-tree, the ilex, and the oak, its grand outline terminating in a pointed summit of great height. Most of the walls of Kleitor may be traced, though little of them remains above ground. They inclose an irregular oblong space, and were fortified with circular towers. The style of construction is nearly equilateral, which gives them an appearance of great solidity; their general thickness is fifteen feet. Here are remains of a small Doric temple with fluted *antæ* and columns with capitals of a singular form. Beyond the walls of the city, on the side towards the *kalybia*, the ground is covered with sepulchres of the *hypogaia* kind, similar to those at the Piræus: they might be opened with little trouble and expense.”

Kleitor took its name from its supposed founder, the grandson of Arkas, and one of the most powerful kings of his time, who generally resided at Lycosura.

“ The history of this little state is enveloped in obscurity, and not much more is known of it, than that it was sequestered in the heart of Arcadia, and excluded as it were, by its mountainous inclosure, from the other states of Greece.” Kleitor was so strong a post as to be able to resist, on one occasion, the attempt of an Ætolian army to carry it by storm. In the 148th Olympiad, the Achæan council was held in this city, in the presence of the Roman legates.* Its principal temples were those of Ceres, of Æsculapius, and of Diana Eileithuia. It was most celebrated for its fountain, to the water of which was ascribed the very admirable property of producing in those who drank it, a distaste for wine ever after, and even a dislike of its smell.† Mr. Dodwell found it pure and limpid, but was unable to detect any of its extraordinary qualities. This is the source of the river Kleitor, which, rising near the ruins, ripples in a meandering current through the plain, and, after a course of less than a mile, enters the Aroanios. Its banks are in some places shaded with trees, and it has much of the character of an English trout-stream.

A species of fish in this river is gravely reported by Pausanias to have had the singular power of singing like a thrush; but, though he saw them when caught, he was never fortunate enough to hear them sing. Mr. Dodwell learned from a fisherman who had just been successful in catching some trout of a fine bright colour beautifully variegated, that the river abounds most in this species of fish; that it is seldom taken of more than a pound and a half in

* Polybius in Dodwell.

† “ *Clitorio quicunque sitim de fonte levaret,
Vina . ugit, gaudetque meris abstemius undis.*

OVID, *Metam.* xv. 322.

weight; and that it forms a considerable object of traffic with the neighbouring villages, especially in fast-time, for which period they are salted and smoked. The learned Traveller supposes this fish to be the *παικίλια* of Pausanias, and that name to have been given to the trout from its spotted and many-coloured scales.* Pliny, however, states, that this vocal fish was denominated *exocætus*, because it used to go upon the land to sleep; that it was peculiar to the vicinity of Clitorium; that it had no fins; and that it was sometimes called Adonis.† It seems more reasonable to reject the whole as a fable, than to suppose that a fish so well known as the trout should be invested with such marvellous attributes. Ridiculous as the whole story sounds, it appears to have gained such general credence, that one can scarcely avoid supposing that it may have originated in some unexplained phenomenon.‡

Pursuing his route in a northerly direction, Mr. Dodwell passed by a copious stream called the river of Katsānes, which descends from Mount Chelmos; it is shaded with plane-trees, and bounded by fine precipices. Where the vale contracts into a glen, he crossed another stream, and soon began to ascend to the elevated plain of Suthena, near the further end of

* The modern name for trout, Mr. Dodwell says, is *πιστιολα*, or *πιστροφη*.

† Possibly corrupted from *αδων*, from *αιδω*, to sing.

‡ A remarkable account is given by Lieut. White, of a species of musical fish found in the Saigon river, which would seem to render it not absolutely incredible, that a fish might be endued, not indeed with voice, but with sonoric powers by means of spasmodic action, like the insect race of vocalists. If any sounds were emitted by the *poikilia*, the marvel would easily be heightened into their resembling the song of a thrush. See MOD. TRAV., *Birmah*, &c. p. 334.

which are obscure traces of the *cella* of a temple, supposed to be the site of the temple of Diana, which was between Kleitor and Cynætha. The road then becomes, for thirty-five minutes, a steep ascent to the summit of a pass, and in forty minutes more, leads down to a plain, in which is an insulated rock surmounted with ruined walls, composed of small stones, called Palaio Kalabryta. The ruins appeared to Mr. Dodwell modern: Sir W. Gell supposes that the site may be that of Cynætha. The monastery of Megaspelia is visible from this point at the extremity of a deep, uneven valley. A quarter of an hour further brings the traveller to the modern town of Kalabryta, situated in a deep valley. This is the head-town of the district, and the seat of a voivode, but it appears to have nothing to recommend it to attention. Its scanty remains, Mr. Dodwell says, have an ambiguous character: he passed through it, however, very hastily. It appears to be the representative of the ancient Cynætha, although it may be questioned whether it occupies the same situation. It is mentioned as a town in the year 1450. M. Pouqueville gives the following account of the place.

“ Calavrita is a town surrounded with mountains, and contains about 300 houses, but it does not appear to occupy the place of any town or village mentioned in antiquity. It is governed by a Turkish aga, and defended by a paltry kind of castle built of wood, with a palisade. There is a wretched khan, destined for the reception of travellers. In time of war, a military guard is stationed here by the Pasha of the Morea: the possession of this point is essential for securing the command of the defiles over all this part of the province. The greater part of the inhabitants are Albanians, the remains of those who invaded the Morea

in 1770. The environs of the town are pleasant, notwithstanding the rugged nature of the country. There are many delicious fountains, planted with orange and lemon-trees, besides abundance of mulberry-trees, cultivated for feeding the silk-worms, considerable numbers of which are bred here. In this place as well as at Vostitza, large quantities are also made of the hard cheese used for scraping upon macaroni and other Italian pastes; dishes which are held in particular esteem among the great people of the country. It is well known how much the cheeses of Achaia and Sicyonia were sought after in ancient times by the Athenians. It should seem that they have undergone no change; that they preserve the same form, and have the same solidity." *

The ancient Cynæthans bore a very indifferent character, being esteemed an unprincipled, uncivilised, and cruel race, the very reverse of their generous neighbours, the Kleitorians. For this remarkable difference, Polybius very satisfactorily accounts: they were the only people in Arcadia who did not cultivate music! The present race would seem to bear a family resemblance to their predecessors. Mr. Dodwell describes the people of Suthena as a savage-looking people, many of them being robbers by profession; and those of Kalabryta were, apparently, little better. The monks of Megaspelia were loath to believe that a single Frank should venture to travel in such a country, at a late hour, attended only by Turks. The insecurity of their situation, and the lawless distraction of the country, compelled them to take every possible precaution to prevent surprise and spoliation; so

* Pouqueville's Travels, p. 48.

that our Traveller, arriving after the gates were shut, with difficulty obtained admission.*

The country between Kalabryta and Megaspelia is romantically wild and grand. On leaving the town, Mr. Dodwell traversed part of the plain of Kalabryta, and entering a gorge of precipitous mountains, descended to a winding glen with a rapid river flowing through the midst, while perpendicular rocks rise above in every fantastic variety of form. This river is the Bouraikos, here called Ποταμος των Καλαβρυτων, the river of Kalabryta, which, after winding through craggy hollows and dark glens, and washing the foot of the rock on which the town of Boura stood, crosses the road from Basilico to Patras, and falls into the Corinthian Gulf about seven miles S.E. of Bostitza. In two hours from Kalabryta, he reached the monastery of Megaspelia,†—the largest establishment of the kind in the Morea, and one of the most singular edifices in the world. Seen by moonlight, Mr. Dodwell says, it had a most extraordinary appearance: that which it presented the next morning, is thus described.

“The monastery is erected upon a steep and narrow ridge, and against the mouth of a natural cavern.‡ Indeed, most of the interior of the edifice is within the cave itself, or projects but little beyond. It is a

* A quarter of an hour elapsed after they had consented to admit the Traveller, before the door was opened; he then had to enter by a long passage between a double line of monks, all of whom, he afterwards found, had arms concealed under their ample robes.

† Two hours and a half, according to Sir W. Gell (Itin. p. 131); and the last half hour, from the bridge below the monastery, is stated to be “a terrible ascent.”

‡ Hence its name, Μεγα Σπηλαιον, the Great Cave.

large white building, of a picturesque and irregular form, consisting of eight stories with twenty-three windows in front; it faces the west. A magnificent precipice, four or five hundred feet in height, rises from the cave, and overhangs the monastery in such a manner, that when the Arnauts, who ravaged great part of the Morea, found it impossible to take the monastery in front, on account of the narrow and defensible passes, they attempted to roll down upon it large masses of stone from the precipice above; but they all fell beyond the walls of the consecrated edifice.* The monks, of course, were not backward in ascribing this circumstance to a miracle. The garden of the convent is in front of it, on a rapid slope supported by terrace-walls, and approached by zig-zag paths. Some cypresses add greatly to its picturesque effect. When I requested permission to inspect the church, the monks seemed more desirous of shewing their cellar, which is indeed one of the finest in the world. It occupies the greater part of the ground-floor, and was filled with large casks containing better wine than that usually found in the Morea; it is, moreover, always cool. The church is incrustated with ancient marbles, embellished with gilding, and sanctified with the paintings of the Panagia and saints. It is illuminated with silver lamps, but badly lighted from without.

“ Megaspelia owes its foundation or completion to the Greek emperors, John Cantacuzene, and Andronicus and Constantine Palæologus. It supports about 450 monks, most of whom are dispersed about the country, and engaged in superintending the *metochia*

* They endeavoured in vain to throw down a great fragment of rock apparently poised on the verge of the precipice.

and cultivating the land.* Its currant-plantations are considerable, and produce 80,000 lb. weight annually. It is a βασιλικα μοναστηρια (royal monastery), and enjoys great privileges. The *hegoumenos* (abbot) is elected yearly; but the same individual is frequently re-elected, if his conduct has been approved. When they cease to hold that place, they are denominated προηγουμενοι, † and are more respected than the other monks. The palladium of this monastery is an image of the Virgin, said to have been made by St. Luke. This attracts the visits of pilgrims, and brings in a great addition to the revenue of the establishment."

The monks are believed to possess a charter from one of the Constantines, and some books, but are represented by Sir W. Gell as unwilling to shew either. Above the gate are some remains of building, of the time of the Greek emperors. "From the entrance, an inclined pavement extends to a sort of portico, between which and the church are two new and handsome brass doors. The pavement of the church is mosaic. The refectory is large, and its table clean. The monks distribute an engraving of the place, surrounded with little pictures of the miracles wrought there. They are hospitable to strangers, and have a separate house for their Turkish visitors."

Such is the account given of this singular establishment as it existed in 1806. What part its monks have taken in the turbulent events of the past six years, and how far the establishment itself has suffered

* The vines, on account of the coldness of the situation, are cut down in winter and covered with earth. The monastery itself is damp, and the inmates are subject to rheumatism.

† The prefix *πρo* has evidently in this word the sense of former; as the French would say, *ancien abbé*, or *ex-prior*.

from the effects of the Revolution, we are not informed. The standard of independence was first raised in the Morea by Germanos, archbishop of Patras, in the neighbourhood of Kalabryta; and it may be presumed that the monks of Megaspelia were not backward in obeying the summons and in affording their holy aid to the insurgents.* Next to that of Megaspelia, the largest monastery in the Morea is that of *Taxiarchi*, which is also a royal foundation, about an hour and a half from Vostitza, towards the mountains.

The distance of Megaspelia from Vostitza is computed to be fifteen miles (5 hours 40 min.) The road first descends to the bridge below the monastery; in ten minutes, crosses another with a pretty mill; and after a very steep ascent of thirty-five minutes towards Mount Phteri, a third. It then leads to a summit commanding a magnificent view of the Gulf of Lepanto, with Parnassus, Helicon, and Pindus beyond. In another half hour, it crosses another summit, and then, in thirty-five minutes, leads to "a fount near a species of isthmus connecting the more lofty range of mountains with a high top covered with the ruins of an ancient city. This city was Bura, as may be learned from the cave of Hercules Buraicus on the north side of the rock. The whole country exhibits strong marks of the violence of earthquakes."† After

* See vol. i. p. 129. "At the beginning of the Revolution, 150 of the monks had turned out against the Turks. The superior told me, that he and they were ready to take the field again when required." STANHOPE'S *Greece*, p. 202.

† Gell's *Itin.* p. 9. The cave of Hercules, which we presume to be the one here alluded to, is on a hill to the left of the road leading from the *metochi* of Megaspelia to Vostitza, about 2 hours and 18 min. from the latter place. "It is accessible by climbing among the bushes. Before the cave is a terrace wall, and holes in the rock for beams indicate a roof or portico in front. The cavern itself has been much enlarged by art, and a number of niches for

crossing the foundations of four walls which once secured the pass between the city and the mountain, the road turns to the right under the perpendicular rocks of Bura. A fountain is on the left, and another fine one is said to be among the ruins. To the left is a picturesque glen with a stream running from Mount Phteri. In three hours and three quarters, the road quits the mountains, and crosses the river. For a considerable distance, it lies in the bed of a torrent, and then leads into the maritime plain, where it is about three quarters of a mile wide, near the spot where once stood the city of Helice, which was swallowed up by an earthquake in the 100th Olympiad.* In about an hour and a half further, the traveller reaches Vostitza. The whole of this road, apparently, is formidably strong, and might easily be rendered inaccessible. In winter, it must be almost impassable.

On leaving the monastery for Patras, the traveller has to regain the plain of Kalabryta. In two hours, he crosses a bridge of six arches, near which may be observed some small Doric columns and capitals lying

votive offerings attest its ancient sanctity. At a short distance is a sepulchral cave."—GELL'S *Itin.* p. 7. In the cave or grotto of Hercules, a number of dice, marked in a particular manner, were placed before a statue of the god: four of these were taken promiscuously and rolled on a table on which corresponding marks were traced, with their interpretation. This chance-oracle was deemed infallible, and was as much frequented as others.—See *Trav. of Anacharsis*, c. 37.

* Helice was 12 *stadia* from the sea, and 40 *stadia* from Ægium. Yet, the shock is said not to have been felt in the latter city, its direction being toward the other side; and in the town of Bura, at nearly the same distance, walls, houses, temples, statues, men, and animals were all destroyed or crushed. The citizens, who were absent, rebuilt the town on their return; but Helice, which is said to have been partially covered by the rise of the sea, never recovered from its overthrow, and Ægium took possession of its territory.—*Trav. of Anacharsis*, c. 37.

on the ground, and, in the rock, a sepulchral cave, "at present used as a church," the roof ornamented with square compartments. Near it is another sepulchral chamber, also hewn in the rock. A few minutes further is a clear spring, forming a small stream, which in some places spreads into marshy ground, and contributes to fertilize the rich pastures of Kalabryta. The spring is supposed to be the fountain Alusson, the water of which was anciently deemed a specific cure for the bite of a mad dog: it is still considered as very salubrious, and is resorted to by those who attend the church. The road to Tripotamia (Psophis) here turns off to the left through a narrow pass with a *derveni*: on the right is seen a *metochi* of Megaspelia. The road to Patras now lies over a gentle elevation to a forest of oaks, crossing, by a bridge, a river that falls into the Gulf between the Bouraikos and Vostitza. Mount Olenos is seen rising to the west. From this plain, the road again ascends through fine forests of oak and plane, formerly notorious as the haunt of banditti, crossing several times a winding stream, which soon enters the Selinos. This river is then crossed by a bridge; and an hour and five minutes further, a khan occurs on the left, where, on an eminence to the right, is a *palaio-kastro*, which now bears the name of *Agios Andreas*, from a church seen among the ruins. The walls are in most places nearly level with the ground, but may be traced round the ancient city, which was of considerable extent, and may possibly be Tritaia. About twenty minutes from the ruins is the village of Gusumistris, (where Mr. Dodwell passed the night,) situated in a large, undulating plain, under cultivation, but bare of timber: it is traversed by a river flowing S.E.

The next morning, Mr. Dodwell proceeded through a gloomy country, in which were seen, scattered here and there, a few poor villages, apparently of Albanians. Within two hours and twenty minutes, he crossed a stream and two larger rivers flowing towards the Corinthian Gulf; probably the Phoenix and the Meganitas. The road then plunges into a deep and almost impervious forest of various species of oak, * formerly much dreaded on account of the robbers who infested this part of the way to Patras. One steep pass in particular had obtained the name of *Makellaria* or the butchery, from the murders committed there. To avoid this pass, and to baffle the pursuit of some Albanians who were watching the party, our Traveller was led by his guides a considerable circuit towards the foot of Mount Boidia (Panachaikon). This grand and picturesque chain, which begins at Patras, sends forth two principal branches, one of which stretches along the coast to Sicyon, uniting with a branch of the lofty Cyllene; while the other runs southward towards Elis, thus inclosing one of the angles of Arcadia, and separating it from the Achaian plains. The greater part of it is covered with venerable forests of oak and pine, and the side towards Patras is divided into green knolls and fertile glens. At length, after scrambling through the forest for three hours, the party had the joy of looking down on the fertile plain of Patras, at the extremity of which was seen the town, with the Ionian Sea and the entrance to the Gulf. In the plain, they crossed the slender stream of the Glaukos (now called Leuka), flowing through

* Particularly *quercus suber* and *q. ilex*; also, the silver fir (ελατη), from the branches of which depended great clusters of mistletoe.



From a Sketch by W.B.

PATRAS.

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a broad channel, and in an hour and ten minutes further, reached the city.*

PATRAS

PATRAS, pronounced Patra by the Greeks, Patrasso by the Italians, and converted into *Balia Badra*

* Mr. Dodwell makes the total distance from Tripolitza to Patras, thirty-five hours. (Vol. i. p. 124.) This agrees very accurately with Sir W. Gell's computation, viz.

	hours	min.
From Tripolitza to Phonia.....	10....	56
———— Kalabryta....	10....	32
———— Patras.....	12....	55
	————	34 23m.

The distance, according to the usual rate of travelling with baggage horses, must, therefore, be about 100 miles. The distance from Patras to Sinano (Megalopolis) is stated by Mr. Dodwell to be forty-two hours; to Mistra, sixty-three; to Arkadia (Cyparissia), forty hours; to Modon, by Arkadia, sixty. The road from Sinano to Patras has been traced as far as Karitena; (vol. ii. p. 27;) from which place a route is given by Sir W. Gell to Tripotamia (Psophis), leading through Saracinico, Anaziri, Agiani, Tsouka, Katzioula, and Vanina; distance, twenty-five hours, forty-one minutes. In this route, the sites of chief interest are:—Between Saracinico and Trupé, the ruins of Buphagus and the source of its river. About two hours further, ruins of a Roman bath, with a source, said to have been once warm, but now mixed; chapels and ancient vestiges near it; the ancient name, Melænca. Agiani (or Agios Joannes) is a small hamlet on the site of Heræa, seated on an eminence projecting from the hills which bound the vale of the Alpheus on the north, and commanding twenty miles of its course. Half an hour further is the confluence of the Ladon and the Alpheus; the road then turns N. up the left bank of the Ladon, through a beautiful country. Near Katzioula, on the supposed site of the ancient Teuthis, are vestiges of a considerable modern city. Vanina (Banina), a *kalybea* of miserable huts, overlooking the beautiful valley of the Ladon, has its *palaio-kastro* and very considerable ruins of walls, colonnades, &c. In less than an hour further, is the high, picturesque bridge of Spathari, and the supposed site of Haluns. Tripotamia derives its name from the junction of the Erimanthus, the Aroanius, and a third river, the source

(Παλαια Πατρα) and Badradshik by the Turks, is seated on a gentle eminence projecting from the foot of Mount Boidia, which rises about three miles to the east, and within a mile from the sea. Ancient tradition ascribes its name to Patreus, son of Preuges, who first surrounded it with walls, prior to which it was called Aroa: Augustus Cæsar made it a Roman colony under the title of Aroa Patrensis or Patren-sium. Under the Greek emperors, Patras was a dukedom*. It is the see of a Greek archbishop, and the Turkish governor has the title of vaivode. All the principal European states have resident consuls here. Although it suffered considerably in the year 1770, when it was pillaged by the Albanians, it had, prior to the Revolution, recovered its former prosperity, and was the most commercial place in Greece. "The commodiousness of its situation is the reason that it has never been completely abandoned since its foundation; and Roman merchants were settled there in the time of Cicero, as the English and French are at present. It is the emporium of the Morea, and trades with all parts of the Levant, with Sicily and Italy, and even with France and England." Mr. Dodwell gives the following description of the place.

"Like all other Turkish cities, Patras is composed of dirty and narrow streets. The houses are built of earth baked in the sun: some of the best are white-

of which is at a village only seventy minutes distant. From this place, it is seven hours to Kalabryta. Total from Sinano 36 h. 41 min.; which will make it about forty-nine hours and a half by this route to Patras. There is probably a shorter route, through Dimitzana, and more to the east.

* In 1408, it was purchased by the Venetians; was taken from them by the Turks in 1446; retaken by the Venetians in 1553; and finally regained by the Turks.

washed, and those belonging to the Turks are ornamented with red paint. The eaves overhang the streets, and project so much, that opposite houses come almost in contact, leaving but little space for air and light, and keeping the street in perfect shade; which in hot weather is agreeable, but far from healthy. In some places, arbours of large vines grow about the town, and with their thick bunches of pendent grapes, have a cool and pleasing appearance. The pavements are infamously bad and calculated only for horses; no carriages of any kind being used in Greece, although they are known in Thessaly and Epirus..... Patra is supposed to contain about 8000 inhabitants,* the greater portion of whom are Greeks: many of them are merchants in comfortable circumstances. The Turks also are reckoned as civilized as those of Athens, but more wealthy. They have six mosques, one of which is in the castle, and the Greeks have nine principal churches. † The archbishop has under him the suffragan bishops of Modon, Coron, and Bositza: his title is Metropolitan of ancient Patrai and of all Achaia, ‡, and his yearly revenue, about 10,000 piastres.

“The few ancient remains at this place are of Roman construction, and are neither grand, interesting, nor

* Sir W. Gell says, about 10,000; which is the more usual estimate. Many Jews resided here, and they had a synagogue. “Black slaves are more numerous at Patra than in any other part of Greece: after having faithfully served their masters a certain number of years, they obtain their freedom and marry.”

† Wheler says, the cathedral has been turned into a mosque.

‡ Παλαιων Πατρων και πασης Αχαιης μητροπολιτης. The παλαιων is added “to distinguish the Achaian Patrai from the νειαι Πατραι, New Patras in Thessaly.” The other archiepiscopal sees are those of Corinth, Nauplia, and Mistra.

well preserved: it is vain to search for traces of the numerous temples and public edifices mentioned by Pausanias. The soil is rich, and has probably risen considerably above its original level, and conceals the foundations of ancient buildings. Indeed, the earth is seldom removed without fragments of statues and rich marbles being discovered. Some marble columns and mutilated statues were found here, a few years ago, in the garden of a Turk, who immediately broke them into small pieces. Towards the middle of the town is a fount, called Saint Catarina's Well, near which is the foundation of the *cella* of a temple, consisting of square blocks of stone, upon which is a superstructure of brick. This may be a Roman restoration. The ancients, however, practised the same mode of construction; and the ruin may be the temple of Jupiter and Hercules, which, Pliny affirms, was of brick, except the columns and the epistyles. Within the castle are two beautiful *torsos* of female statues. The house of the imperial German consul stands on the ruins of a Roman brick theatre, of such small dimensions that it cannot be the Odeum, which, Pausanias says, was the finest in Greece, next to that built by Herodes Atticus at Athens. Not far from the house of the English consul is a long brick wall supporting a terrace, the probable site of a temple.*

* Wheeler describes the church dedicated to Saints John, George, and Nicholas as "a very ancient church; but hath ill-favoured arches within, though sustained by beautiful pillars of the Ionic order. On the outside, among many scraps of marble, is the basso-relievo of a peacock sitting upon a three-leaved tree, I guess to be *anagyris* (trefoil), which is not wanting in these parts; whence we judged also, that the church was built out of the ruins of some temple of Juno. At the door of this church is a stone which, being struck with another stone, sendeth out a stinking bituminous savour. This, the Greeks make a miracle, telling that the judge,

" The castle is situated on an eminence which commands the city : it was probably built on the ruins of the Greek and Roman acropolis, which contained the temple and the statue of Diana Laphria.* The walls, particularly that part facing the north, are composed of fragments of ancient edifices : among them are several blocks of marble, architraves, triglyphs, and *metopæ*, one of which was ornamented with a rose in high relief and elegantly worked. The castle is at present so much neglected, that it has not above a dozen bad cannon fit for use, and it is merely calculated to keep the Greeks and Albanians in subjection. There are some large fissures in the walls, occasioned by an earthquake which occurred about thirty years ago : the same shock killed forty persons, and thirteen were crushed by the falling of one of the turrets. A few years after I visited Greece, the round tower at the southern angle, which was the powder-magazine, was struck by lightning and totally destroyed.

" The ancient port was situated to the west of the present harbour, near the ruined church of St. Andrew : it was artificial, and composed of large blocks of stone, great part of which have been removed to construct a mole to shelter small boats. Ships anchor in the road, half a mile from land, where there is good holding-ground, but no shelter whatever from the west and

when he condemned Saint Andrew, sat upon that stone, which hath ever since had that ill scent. But I have smelt the like smell in other stones when broken." It is probably the black fetid lime-stone. The peaked summit now called Kaki Scala, on the Ætolian side of the Gulf, still emits the fetid odour noticed by Strabo.

* This is scarcely to be reconciled with the statement, that " Guillaume de Ville-Hardouin, Prince of Achaia and the Morea, destroyed the archiepiscopal church of Patra, and built the castle upon its ruins." Had the temple of Diana, or that of Minerva Panachaida, been converted into a cathedral ?

east winds: the latter sometimes blows with great impetuosity from the Gulf. Some large foundations, scarcely perceptible, mark the direction of the two long walls which united the city and the port. A short way out of the town are remains of a Roman aqueduct, of brick: it had two tiers of arches, and some of the lower are entire. The small stream by which it is supplied, originates from a spring on the mountain: it now finds its way through the town, and forms a fountain near the custom-house. It still retains the name of Melikoukia,* and supplies the whole town with water.

“ Pausanias mentions a temple of Ceres and an oracular fountain near the sea. The church of Saint Andrew is in all probability built on its ruins: the pavement is composed of rich marbles taken from some ancient edifice. Here are several fragments of the *Rosso* and the *Verde Antico*, and the purple and green porphyry. But the only thing which seems to identify the place, is the fountain, which remains nearly as Pausanias describes it, and is still an *agiasma* or sacred well, being dedicated to Saint Andrew. It is enclosed with a wall, which, being composed of small stones and mortar, seems not to be of more ancient date than the neighbouring church. Some steps lead down to it; the water is extremely cold and good. The church is completely in ruins, having been destroyed by the Albanian Moslems in the year 1770. The Greeks have made large offers to the Turks for permission to rebuild it, but which they have not been able to obtain. They are never permitted to erect

* Pausanias tells us that the river was formerly called Amilichus, (αμειλιχος, inexorable,) from the human sacrifices offered on its banks to Diana Laphria; but that, on their being abolished, it was changed to Milichus.

new churches, or to repair old ones, unless by special favour and a large sum of money. Saint Andrew's church is held in great veneration, as it is supposed to contain the bones of the apostle. On the anniversary of his festival, all the Greeks of Patra and the neighbouring villages resort to the ruins to pray. Candles are every night lighted in a shed, near which the body is thought to be buried. Gibbon tells us, that the town was saved in the eighth century, when besieged by the allied Slavonians and Saracens, 'by a phantom, or stranger, who fought in the foremost ranks under the character of St. Andrew the Apostle; and the shrine which contained his relics, was decorated with the trophies of victory.'*

* In Pococke's time, a "large uninhabited convent" stood here, which was furnished with a stone tomb for the apostle, a little cell half under ground, in which he was represented to have dwelt, and the stone scaffold on which he was martyred! This Traveller mentions *twelve* parish churches, besides four other chapels: to each of the parishes belonged about eighty Christian families. There were about 250 Turkish families and ten of Jews. He speaks also of some small ruins, apparently of a circus, which, on one side, seemed to have had the advantage of a rising ground for the seats; and across the bed of a torrent to the east of the castle were remains of *two* aqueducts: the southern one, built of very thick walls of brick, was entirely destroyed; the other, consisting of two tiers of arches, was standing. Patras was then the residence of the English consul-general of the Morea; the French consul-general resided at Modon, and had a vice-consul here. Sir George Wheeler, who travelled about sixty years before Pococke, could not find any traces of a theatre; but "under the wall of the town," he says, "is a place that seemeth to have been a circus or stadium, or perhaps a *nau-machia*." Many in the town could yet remember an iron ring fastened to the wall, "which they supposed was to tie vessels to." The sides consisted of ranges of arches. Not far thence was the foundation of a church of St. Andrew, which seemed to have been a Roman sepulchre: in a vault beneath were niches for cinerary urns. If Pococke's account of Patras be correct, earthquakes and Albanians must have committed great havoc since he visited it.

“About two miles to the south of Patra is the famous cypress-tree, the trunk of which was eighteen feet in circumference when Spon visited Greece. I found its circuit twenty-three feet: it has therefore grown five feet in one hundred and thirty years.* Its body appears perfectly sound, and its wide-spreading branches form a dense shade impenetrable to the sun. Near it are four others of considerable size, but of a different form from the large one, and tapering towards the top. The people have a kind of religious veneration for this tree, which they shew to strangers with pride.† The spot is beautiful; and beneath the overhanging branches are seen the Laertian Islands,

* Wheler says, that the body of the tree, a foot from the ground, was twenty-one feet about; at four feet from the ground, seventeen feet eleven inches. The boughs extended from the trunk 28½ feet. In returning from the gardens called *Glycada*, in which this cypress stands, this Traveller came to “the convent *Hierocomium* on the top of a hill, which hath about a dozen caloyers, and a church dedicated to the Holy Virgin, which is built with no great art, but well adorned, according to their mode, with pictures and silver lamps before them.” An inscription in modern Greek “shewed that the convent was built out of the ruins of the fortress of Achaia, which is about ten miles from Patras.”

† *Antiqua cupressus*

Religione patrum multis servata per annos.

VIRG. *Æn.* il. 715.

Pliny says, that the cypress was sacred to Pluto: it was the funeral tree of the ancients, like the yew-tree of English churchyards; and the Turks have adopted it. At Constantinople, and in most large towns in Turkey, their burial-grounds are full of them. Mr. Dodwell says, he has seen Turks planting cypresses near the tombs of their friends and relatives; and it is interesting to observe with what care and attention they water them and watch their growth. The veneration for large trees is common to the Greeks and the Moslems. The cypress-tree near Mistra measures thirty feet in circumference. (Vol. i. p. 350.) Near Constantinople are others celebrated for their bulk. At Soma, near Milan, there is one nearly as large as that of Patras.

the Acarnanian and Ætolian coast, the mouth of the Corinthian Gulf, with Mounts Chalcis and Taphiassos,* and the town and castle of Patra.”†

The exports of Patras consist of silk, oil, the Corinth grape or currant, cheese, wool, wax, leather, and the juniper-berry (*κισδαροκκος*): its imports were trifling. The greater part of the plain is planted with vines, currants, and olives, interspersed with orchards of fig, pomegranate, almond, orange, lemon, and citron trees: the latter are celebrated for their delicious flavour. The fields produce rich crops of corn, millet, cotton, and tobacco. About forty years ago, Mr. Dodwell says, nearly the whole plain was in an uncultivated state; the consequence of which was, that the air of the place, which is still reckoned unhealthy, was “as bad as that of Corinth, where the human frame subsists with difficulty.” The marshy and uncultivated land which lies about three miles east of Patras in the road to Vostitza, and which is left in that state to afford pasture, is one cause of the present unhealthiness of the place. There can be little doubt that, by draining and cultivation, and an increased population, many tracts now abandoned as uninhabitable, might be redeemed from desolation. The *malaria*, the modern Hydra, will be subdued by the true Hercules—Labour.

FROM PATRAS TO OLYMPIA.

FOUR hours to the west of Patras is a small village called Old Achaia (*Παλαιο Αχαΐα*), near an ancient site and a *palaio-kastro*, which occupied a small round

* Now called Barasoba and Kaki Scala.

† Dodwell, vol. i. pp. 115—121.

hill. The city is supposed to have been Olenus.* Near the village is a khan, and on the shore, a custom-house. About a quarter of an hour to the east of the khan, there is a difficult ford over the broad and rapid Kamenitza, the ancient Peiron, which separated the territories of Patræ and Dymé. In the walls of the khan are some ancient blocks with sepulchral inscriptions. The site of Dymé is fixed by Sir W. Gell at a place called Palaio-Kastro, exhibiting only very obscure vestiges, seventy minutes to the west of the khan.†

On leaving Palaio Achaia, the road runs along a continued plain, part of which is under cultivation, and the rest covered with forests of oak.‡ At the end of two hours and a half, there are remains of an ancient castle on a rocky hill, surrounded with deep and extensive marshes communicating with the sea, and abounding with fish and wild fowl. The castle is built of rough unhewn stones, the largest of which measured seven feet in length, and has evidently been much restored and modernised. It appears to have had but one entrance, facing the sea, and is approached by a difficult and winding path. The walls in this part are fifteen feet in thickness. On the opposite side, a wall extends from the summit of the hill to the marshes. The eminence on which the castle

* This must be the fortress of Achaia, the ruins of which, Wheeler says, were used to build the convent near Patras. Pococke calls the place Caminitza, but agrees in fixing Olenus here: the river also, he supposes to be the Melas or Peirus. Pharæ might, he thinks, be at Saravalle, about a league from Patras, under the mountains, where there is an old castle.

† Pococke evidently refers to this spot as the site of Dymé, but says, it is called by the Greeks, Old Achæa. Possibly that name may have been applied to more than one *palaio kastro*.

‡ *Quercus esculus*; *q. suber*; and *q. ægilops*.

stands, forms part of the chain of hills which, commencing in the plain, divide it into two parts, and terminate in the promontory of Araxos,* now called Cape Papa (or Baba), the extreme north-western point of the Morea. Mr. Dodwell supposes the site to be that of the ancient fort of Teichos, erected, according to fable, by Hercules, as a strong-hold against the Eleians. To the right of the road is seen a salt lake, also called Papa, which appears to have been anciently a bay or creek. It is six miles in length, but narrow, and separated from the sea only by a low sand-bank, which is occasionally overflowed. It abounds with fish, which are a source of profit to the neighbouring villages. In the lake is a small island, on which stands a church dedicated to St. John.

Forty minutes beyond the fortress, the river Larisos is crossed, running to the marshes; and twenty minutes further, (seven hours and a quarter from Patras,) the traveller arrives at a village and *metochi* called *Mauro Bouna*,† composed of some scattered huts, and belonging to the monastery of Megaspelia, which is computed to be eighteen hours distant. Some massive blocks and fragments, and a large quantity of ancient tiles, indicate an ancient site. The surrounding country is a rich agricultural plain of great extent. The soil is sandy. The road now bends to the S.W., and in three hours and forty minutes, leads to a small village in a bushy hollow, called Capeletto. Two hours

* Supposed to derive its name from its *dividing* the Eleian and Achaian territories. So, the Araxes divided Olympus from Ossa, and the Arachthos is thought by Mr. Dodwell to have the same derivation.

† No name is given to this *metochi* in the Itinerary. *Mauro Bouno* signifies black mountain; and under this mountain, five hours from Capelletti, is Portes, "probably the Pylos of Elis."—*Gell's Itin.*, p. 20.

and a half further, a road leads off on the right to Gastouni (Castagni), while that on the left bends more to the eastward, and runs on to Palaiopoli, the ancient Elis. Castel Tornese is seen some time after, on an eminence rising from the sea, in a direction nearly W.S.W.; and in about an hour after, the broad, shallow stream of the Peneus is crossed at a ford. In another hour, the traveller reaches the village of Palaiopoli, situated at the south-western foot of some hills, on one of which was the Eleian acropolis.

ELIS.

OF this ancient capital, the ruins are few and uninteresting. "Of Grecian remains," Mr. Dodwell says, "nothing is seen but a confused wreck of scattered blocks. There are some masses of brick-work, and an octagon tower of the same materials, which appear to be of Roman origin. There are niches within the octagon building; and we were informed that, below them, some statues had been excavated about fifteen years before our arrival, and had been sent to Zante, where they were purchased by a Venetian. It is surprising that there should be so few remains of the temples, porticoes, theatres, and other edifices which embellished the town of Elis in the second century. Much is no doubt covered by the earth, which is considerably above the original level." Of the acropolis, the only remains are a few large blocks of stone, some foundations, and the single *frustum* of a fluted Doric column. There are also remains of a modern castle, apparently Venetian, which, Sir W. Gell says, is called *Kaloscopi* or Belvedere. The latter name is stated by Pococke to have been given to the whole of Elis and Messenia under the Venetians.

Hence it would seem, that this has been the site of a modern capital. But if so, Belvedere has shared the fate of Chiarenza.

The latter town, which was a flourishing capital under the Venetians, occupied the site of the ancient Cyllene, the port of Elis, from which it was 120 stadia, or about fifteen miles distant. Cyllene contained two or three temples, one of which was famous for its ivory statue of *Æsculapius*. Its modern representative stands on a rough tongue of land, on the southern side of the bay to which it gives name. The port, Chandler says, is choked up: it still forms a convenient landing-place, however, for the small craft by which a petty commerce is carried on with Zante. "The *débris* of its ruins and the remains of a few churches of the lower empire, still indicate," Mr. Emerson says, "the considerable extent of the town, which is now reduced to five or six ruined huts." Yet, this obscure place gave its title to a Greek duchy comprising the greater part of Achaia, the name of which is still preserved in that of our English dukes of Clarence.*

The total decay of this place seems to have been in part occasioned by the rising importance and superior advantages of the neighbouring port of Gastouni, distant about eight miles southward, on the left bank of the river Igliako; three leagues E. of Palaiopoli, and four hours from Castel Tornese. This place was, a short time ago, one of the most flourishing places in the Morea. M. Pouqueville estimates the population at 3000 souls. "I know not," he says, "what may

* This title is stated to have come to the royal family of England, through the marriage of one of the Dukes of Clarence (Chiarenza) into the Hainault family. It was borne by Lionel, third son of Edward III.

be said concerning the antiquity of Gastouni, but I know that it is one of the richest towns in Peloponnesus for its size and population." The surrounding country was well cultivated, and furnished abundance of wheat, maize, silk, cotton, wine, and cheese. The state of the town in the year 1825, is thus described by Mr. Emerson.

" This extensive town, which now presents merely a mass of ruins, was formerly one of the richest in the Peloponnesus ; being inhabited chiefly by Turks, who carried on an extensive trade in fruits and oil, which were shipped from a little harbour on the coast, formed by the mouth of the Peneus ; but even before the bursting out of the Greek Revolution, it was in a most dilapidated state, having been sacked by the Schypetars, or bandit peasantry of the neighbouring district of Lalla. At the moment I passed it, it presented one of the most striking pictures of solitude and misery I have ever witnessed ;—seated in the midst of an immense plain, its view bounded only by the ocean and the sky, its houses desolate and overthrown, and its streets grass-grown and noiseless. Its population having been almost exclusively Turks, their residences were, as usual, destroyed by the victorious Greeks ; and its passages were now choked up with the weeds which have sprung up amidst the *débris* of their mud walls and ruins. Its inhabitants are very few ; and at the moment of our arrival, they were probably enjoying their mid-day sleep, as the only living beings we saw, were a few lazy soldiers basking amongst the ruins, who scarcely raised their heads to gaze on the passing Franks. We walked through apparently uninhabited streets, where not a sound was audible but the busy hum of clouds of insects, who were fitting

round in all directions under the burning sunbeams." *

"Ancient authors," remarks Mr. Dodwell, "enumerate above forty places in Eleia, which may come under the denomination of towns, villages, or castles. Of these, scarcely any vestiges are left. As the whole territory was defended by the superstition of the times from the intrusion of enemies, walls and fortifications were deemed unnecessary precautions. The traces of some of their villages are marked by heaps of broken tiles and small stones which lie scattered about the plain. But no part of Greece of the same extent exhibits such a scanty portion of ancient remains as the country of Eleia; and no coins are known to exist of any town in that territory, except of the capital. There were two places called Pylos in Eleia, and a third in Messenia,† each of which laid claim to the honour of having given birth to the venerable Nestor. The former two have so entirely disappeared, that probably not a trace now remains by which their situations can be identified.

"No part of Greece is more fertile than the territory of Eleia, in which there is a rich mixture of hill and dale, of arable and pasture land, where numerous streams dispense their waters, and extensive forests spread their shade. Polybius says, that Eleia is the most populous and plentiful part of the Peloponnesus, and that some of the families, preferring a country life, never visited the capital for two or three generations. After the re-establishment of the Olympic

* Pict. of Greece, vol. i. p. 49—51. In this deserted spot, an amiable and accomplished young nobleman had breathed his last a short time before;—Lord Charles Murray, son to the Duke of Athol.

† See vol. i. p. 265; and vol. ii. p. 245, *note*.

Games by Iphitos, the whole Eleian territory was consecrated to the service of Jupiter. The inhabitants of this favoured region were exempt from bearing arms; the territory was inviolable; and when it was traversed by the troops of any neighbouring state, such troops were obliged to deposit their arms on the confines, nor did they receive them again till they quitted the territory. All the Grecian states were bound to abstain from invading it by most solemn obligations; and this engagement was preserved with scrupulous fidelity, until the Spartan king, Agis, led his army into the country, and devastated the consecrated land. Olympia was seized by the Arcadians in the 104th Olympiad, and the temple despoiled of its treasures. Elis was also taken by surprise by the Messenians."*

Elis has been supposed to derive its name from its marshy situation.† The principal wealth of Augeas, one of its early kings, consisted in the immense herds pastured in the level plain, which stretches north and south from the Peneus to the Alpheus. The royal stables, Mr. Dodwell suggests, were probably nothing more than the plain itself, the waters of which, for want of proper outlets, had stagnated into foul marshes, which were cleared and purified by means of fosses and

* Dodwell, vol. ii. p. 317—320.

† From ἑλος, a marsh. It is remarkable, the learned Author observes, that most of the towns whose names begin with *el*, are situated in low and generally marshy ground; for instance, the Eleusis of Bœotia and Attica, and Elateia in Phocis. "Even the name of our Ely in Cambridgeshire may owe its origin to a similar cause." Jacob Bryant would have found a very different etymology; and in fact, Elis has been supposed to derived its name from Elisha, the son of Ion or Javan; and the isles of Elisha (Ezek. xxvii. 7.) are supposed to be the Ionian Isles.—See CALMET'S *Dict.* (art. Elisha), and VINCENT'S *Periplus*, vol. ii. p. 534.

drains. To clean out these stables, Hercules is said to have diverted the Peneus from its course. An hour and twenty minutes from Palaiopoli towards Pyrgo, there is a large ancient fosse extending towards the sea, which seems to have been contrived for the purpose of carrying off the waters in case of inundation. The coast is low and without any picturesque features. Pursuing this road through the plain, Mr. Dodwell, in about four hours, passed through a village named Messolongachi, within a mile and a half from the sea; and in three more, arrived at Pyrgo.

This is described as a considerable town, pleasantly situated amid gardens and plantations on a moderate eminence, commanding an extensive view of a rich plain, terminating on one side in the Cyllenian Gulf, and separated by green and undulating hills, on the other, from the plain of Pisatis or Olympia.* The population was entirely Greek, with the exception of the aga, and the place wore the aspect of prosperity. It was the residence of a bishop, styled bishop of Olenos and Pylos. The town was under the government of the agas of Lalla, who were then "the real sovereigns of the country." Mr. Dodwell observed no traces of antiquity in the place; and in fact, in 1795, the town was new: it then consisted of 600 houses.

The port of Pyrgo is about two hours from the town; the road lies over a rich plain of argillaceous soil. About an hour from the landing-place is the monastery of the *Panagia Scaphidia*, or Virgin of the Skiffs, situated on an eminence a little to the south

* Elis was divided into three valleys, the Peneian, the Pisatian, and the Triphylian. According to Strabo, the ancient Pyrgos was in the latter district, which bordered on Cyparissia.

of Point Pheia. * Dr. Sibthorpe, who landed here from Zante (in 1795), found the establishment small and apparently poor: the frequent and unwelcome visits of the Turks, and the fear of robbers and pirates, kept the caloyers in constant alarm. A little river flows below, in which otters are frequently taken, and the green-backed lizard was seen sporting on its banks. Near the monastery is a lake fed by this stream, which appears to be the same that Dr. Sibthorpe calls the Milavla. He observed several water-tortoises in the pools. The gnats in this marshy district are so numerous and troublesome, that, this Traveller says, it is no wonder that the inhabitants of the banks of the Alpheus sacrificed to Jupiter Apomuius, the fly-ex-peller.

“The town of Pyrgos,” says Mr. Emerson, describing it in 1825, “is in the best state of preservation of any that I have ever seen in Greece; which arises from its having been totally inhabited by Greeks, who formerly carried on an extensive trade in wine; the country adjacent being particularly well adapted to the culture of vines. The only traffic, however, which now subsists, is the transportation of sheep and cattle to the Ionian Islands; and its only trade, a manufacture, which is, however, very extensive, of dresses, arms, and pistol-belts. The shops are pretty numerous, and in general well stocked with those articles, as well as with shawls, cloths, and cotton goods; and at each door, the children, and even men, were busily employed in the manufacture of gold thread and braiding for the embroidery of the

* This was the beginning of Pisatis. On the promontory are a few vestiges of Pheia, and a castle now called Katakolo-kastro.

vests and greaves. It contains a good church and the cathedral of the bishop of Gastouni, to which see Pyrgos belongs."*

In proceeding from Pyrgo to Lalla, Dr. Sibthorpe travelled over a rich plain cultivated with vines, and in an hour passed the village of Berbasina. In something less than another hour, he crossed the Arvoura, flowing into the Alpheus, which glided, on the right, through a rich plain, gay with a profusion of various-coloured anemonies. Leaving the plain, he then entered the mountains, which are covered with the sea-pine, mixed with phillyrea, heath, arbutus, kermes oak, and mastic. Proceeding amid beautiful sylvan scenery, he left Olympia about an hour's distance to the right, passed a scattered village called Stavrokephalo, and, late in the evening, arrived at Lalla. This village appears to have had nothing remarkable about it, except the imposing military appearance of the *pyrgo* of the aga.† Of its "martial but ferocious inhabit-

* From this place, Mr. Emerson proceeded southward to Agolinitza, a ruined town built on the acclivity of a picturesque hill, commanding an extensive prospect of the Ionian Sea and the windings of the Alpheus, now called the Roupbia. The route had hitherto lain almost constantly along the shore, but now it entered a pass, and proceeded over a beautiful hilly country to Cristena. The next day, he reached Andruzzena, distant from Cristena eight hours.

† It is a modern town. See vol. i. p. 281. note. From Lalla, Dr. Sibthorpe proceeded over an elevated plain to Deveri, five hours distant, on the confines of Arcadia; and thence, winding through glens by a narrow rocky road, to Tripotamo (Tripotamia), a distance of three hours. Here he crossed a stone bridge of one arch, and traversed a rich plain, occasionally interrupted by a mountainous tract of wooded land, to Xeropotamio; a distance of four hours. In half an hour further, he arrived at the banks of the Alpheus. The road now lay through sylvan scenery and a well-watered country, much infested with robbers, to the khan of Dara, near a trout stream. On leaving the khan, he entered the

ants," such as they were in 1795, this Traveller gives the following account.

"The Lallioté is always clad in armour: when he dances, he does not lay aside his arms. His feet and legs are naked to the knees, which are covered with large plates of silver. A breast-plate with embossed buttons protects his body. His pistols and his dirk, richly ornamented, form constantly part of his dress, being stuck in his girdle. Lambs roasted whole are served at table, and every one has his fingers in the dish. Said-aga (the chieftain), when we visited him, was seated upon a carpet spread in the gallery of his house, which was extremely mean, as the habitation of a powerful chieftain who could lead into the field of battle upwards of a thousand armed men. The room in which we slept was the principal one in the house: it had not even glass in the windows; there were only wooden shutters of such rude work, that they were ill calculated to resist the cold winds that sweep the high exposed plain of Lalla. During the day (March 3.), we had severe storms of snow and hail, and we crowded round the hearth, which was warmed with a good fire. Said had, a few years before, with four and forty of his followers, taken sixty Albanian rebels, and sent them to Tripolitza, where they were executed. The terror of these people keeps the Morea in subjection. They were originally little better than a band of robbers, who, adding to corporal strength great courage, and inhabiting a country strongly fortified by nature, resisted

pass of Dara, and in three hours left a lake a mile to the left; then proceeded over some rocky ground covered with low wood, and crossed "the plain of Lebetha" (Lebadi or Livadi, the ancient Orchomenos; see p. 43); and in the evening reached Tripolitza.
—See WALPOLE'S *Travels*, pp. 81—3.

successfully the precarious and unequal attempts to subdue them. In the invasion of the Morea, their services in repelling the Russians were rewarded with the grants of the lands of the unhappy Greeks. They are now increasing in opulence, which, by softening the ferocity of their manners, will, perhaps, at the same time diminish that hardy courage for which these mountaineers have been distinguished."

In proceeding from Pyrgo to visit the ruins of Olympia, Mr. Dodwell passed for an hour and twenty minutes over the undulating plain, and then suddenly arrived on the banks of the Alpheus, where it forms two low islands. The opposite bank is composed of low and picturesque hills, broken into glens and wooded, with the pretty village of Gulanza (or Boulantza) "peering on one side." Ascending the valley along the right bank of the stream, Mr. Dodwell passed a ruined church with a fluted Doric column, and, in a few minutes after, arrived at the Turkish village of Phloka, pleasantly situated in the midst of orchards on a green knoll rising from the plain. On leaving this place, he descended to a plain environed by low hills fringed with pines, and in half an hour crossed the Kladeos, turning a mill on its way to the Alpheus. Here the road bends round the foot of the hill, when suddenly the plain of Olympia, in all its classic interest, bursts upon the view.

OLYMPIA.

THE present name of the Olympic plain is Antilalla, which it appears to have derived from its situation opposite the town of Lalla.* It is of an oblong form,

* M. Pouqueville pretends, that it signifies the village of the echo.

extending about a mile and a quarter from east to west, and is now "a fertile corn-field," the soil being saturated with the muddy deposite of the Alpheus, which forms its southern boundary, and which overflows at least once a year. The earth is consequently raised above its original level, and no doubt conceals many rich remains of ancient art. Beyond the Alpheus is seen a range of hills, varied with wooded promontories and luxuriant recesses, their slopes cultivated in terraces supported by walls, and presenting the appearance of a colossal theatre. This chain of hills is much higher than that on the northern side of the plain, and is more particularly characterised by a steep rock rising from the river. This, the learned Traveller supposes to be Mount Typhæon, from which those rash and presumptuous females were precipitated, who, in disregard of the stern interdict, sought to gratify their curiosity with a sight of the Olympic Games.

The first ruin that occurs after passing the Kladeos, consists of some "unintelligible masses" of Roman wall at the foot of a pointed hill, supposed to be the Κρονίος Οχθός, or Hill of Saturn. The side of the hill facing the Alpheus, has "a semi-circular indentation," which has induced some persons to imagine it the remains of a theatre; but there are no traces of architecture to confirm this opinion. Near this spot is a tumulus.

Pausanias mentions at Olympia, an amphitheatre built by Trajan, who is also stated to have constructed some baths, an *agora*, and a hippodrome. The other edifices enumerated by the classic Topographer, are, the Great Temple of Jupiter, the temples of Juno, Ceres, Hercules, and Venus, the Metroum, or temple of the mother of the gods, a temple dedicated to Pelops, the double temples of Lucina and Sosipolis, a stoa or

portico, a gymnasium, a prytaneum, and various others of uncertain nature. "Of all this architectural splendour," says Mr. Dodwell, "the temple of Jupiter alone can be identified with any degree of certainty. A little imagination can discriminate the stadium, which was between the temple and the river in a grove of wild olives. It was composed of banks of earth that have been levelled by time and the plough. Not many paces from the foot of the Kronian hill towards the Alpheus, we came to the miserable remains of a spacious temple, which there is every reason to suppose that of the Olympian Jupiter. The soil, which has been considerably elevated, covers the greater part of the ruin. The wall of the *cella* rises only two feet above the ground. We employed some Turks to excavate, and we discovered some *frusta* of the Doric order, of which the flutings were thirteen inches wide, and the diameter of the whole column seven feet three inches. These dimensions considerably exceed those of the Parthenon and of the Olympieion at Athens, and are probably larger than the columns of any temple that was ever erected in Greece. We also found part of a small column of Parian marble, which the intervals of the flutings shew to have been either of the Ionic or of the Corinthian order. It was too small to have belonged to the interior range of columns, being only one foot eight inches in diameter, but perhaps formed part of the inclosure of the throne of Jupiter.

The great dimensions of the temple are particularly mentioned by Strabo. According to Pausanias, it was built of a stone found near the spot, approaching in hardness and colour the Parian marble, but of less specific gravity. "The stone, however, of which these ruins are composed," Mr. Dodwell continues,

“retains none of the characteristics mentioned by these authors, except its lightness. It is of a sand colour, soft, brittle, and full of holes, as it is composed of shells and concretions, which probably owe their formation to the waters of the Alpheus. Some remains which are still visible, render it evident that the columns were covered with a fine white stucco, about the tenth of an inch in thickness, which gave them the appearance of marble, and which might easily have imposed upon inaccurate observers. Not only the great dimensions of the columns which are found among the ruins, corroborate the supposition that this is actually the temple of Jupiter, but the conjecture seems to be confirmed by the black marble which we found in excavating, and which, according to Pausanias, composed the pavement in front of the statue. We found several fragments of the slabs, which appear to have been about six inches in thickness. It is perfectly black, and takes a fine polish, but is friable, and not of a very hard quality. This celebrated temple has of late years suffered considerable demolitions. The Lalliotēs have even rooted up some of the foundations of this once-celebrated sanctuary, in order to use the materials in the construction of their houses. The statue of the god, the finest that the world ever beheld, was sixty feet in height, and was reckoned among the great wonders. Indeed, it seems to have united at once all the beauty of form, and all the splendour of effect, that are produced by the highest excellence of the statuary and the painter. It was embellished with various metallic ornaments, aided by the gorgeous and dazzling magnificence of precious stones.

“We ascended a hill to the west of the temple, and observed on its summit some ancient vestiges

and large blocks of stone. This spot commands a most beautiful view, comprising the whole of the rich Olympic plain, with its ruins, its winding rivers, and surrounding hills, scattered with trees. The Alpheus, at Olympia, is broad and rapid, and about the breadth and colour of the Tiber at Rome. Like that river, it varies in the hue of its stream, according to the nature of the soil through which it flows; being clear and transparent in its rocky channels in Arcadia, and yellow and opaque in the rich plains of Eleia. Both the Alpheus and the Kladeos were revered nearly as divinities, and had altars dedicated to them, and were personified on the temple of Jupiter.”*

In proceeding towards the wretched village of Miraka, which is at the eastern extremity of the plain,† our Traveller observed in the way, some faint traces of banks and walls, which may have been the hippodrome and the stadium.‡ They crossed a rivulet issuing from the hills to the left, and flowing to the Alpheus, near which are a few remains of ancient sepulchres. Chandler supposes that Miraka may

* Dodwell, vol. ii. pp. 334—6.

† Here Mr. Dodwell passed the night, lodging in the *pyrgos* of the aga, a castellated house resembling the smaller kind of Highland castle in Scotland. In the night, they were awaked by an earthquake, which caused a violent concussion of the tower. The aga with great kindness came into their room to assure them, that there was no danger of the house falling, for that, “being composed of pliable materials, it would bend, but not break.” After remaining two days in this vicinity, the Travellers crossed the Alpheus, opposite Palato Phanari, and prosecuted their journey through Messenia.—See vol. i. p. 280.

‡ This was a terrace of earth, enclosed with banks of considerable height. The area was usually a stadium (620 feet) in length, whence the name; but this, being measured by the foot of Hercules was nearly double that length.

stand on the hill of Pisa. Of the city of that name, the ancient capital of this district of Eleia, and the mother city of the Etrurian Pisa, it were in vain to look for any traces. So completely had it been destroyed by the Eleians, that, in the time of Pausanias, not so much as a ruin remained, and the whole space of ground which it occupied, had been converted into a vineyard. This circumstance, however, favours the supposition that it was built on an acclivity; and as there is said to have been a fountain of the same name, the rivulet above mentioned may possibly have its source near the spot, and may serve to identify it. Tradition must have preserved the knowledge of its situation in the time of Pausanias. Pisa is said to have derived its name from a daughter of Endymion, or, according to others, from a grandson of Æolus. Its real origin is perhaps to be found in the nature of the surrounding territory, which answers to the word Πισος, a marshy meadow. It is said to have been situated between two mountains, called Ossa and Olympus. If Palaio Phanari may be thought to occupy one of these summits, and Lalla the other, Miraka might be said to lie between them.

From the former village, a bird's-eye view is obtained of the level and verdant meads of Olympia, with the meandering course of the Alpheus to its mouth. The name of Pisa was long preserved to designate the Olympian plain.* Olympia itself never was a town, nor is it called so, Mr. Dodwell remarks,

* "Where Pisa's olive decks the warrior's brow."

PINDAR, *Olymp.* vi. stroph. 2.

"Till Pisa's crowded plains rise to thy raptured view."

Ib. Epod. 3.

"If the love of Pisa's vale

Pleasing transports can inspire."

Olymp. i. stroph. 2.

by any ancient author.* It seems rather to have been the honorary designation of the sacred district of which Pisa was the chief town; and not only Pisatis, but the whole of Elis, was Olympian territory, consecrated to Jupiter. The name of Olympia was at first applied, probably, to the *Altis*, or sacred grove and the walled enclosure or peribolus. Afterwards, the proud appellation was assumed by the Eleian metropolis.† The true origin and derivation of the name are matter only of learned conjecture. Homer makes no mention either of Olympia or of the Olympic Games, and their real founder is supposed to be Iphitus, King of Elis, acting under the direction of the Delphic oracle, 776 B.C. Strabo states, that Olympia at first derived its reputation from the oracle of Olympian Jupiter; and that though this oracle fell afterwards into decay, yet the temple regained its ancient honour. The fixing upon this spot for the celebration of the Games, would indeed go far to prove its previous sanctity. The word Olympus has been supposed to have an astronomical import; and the Olympiad, it has been observed, is a lunar cycle corrected by the course of the sun.‡ Upon the whole, it appears probable, that the worship of Jupiter, as well as the Olympic Games, was grafted here upon some still more ancient institution, perhaps of Egyptian or Phenician

* West calls Olympia a city, and refers to Diodorus Siculus as his authority; but this seems a mistake.

† A unique coin in the British Museum, containing the word OATMIIA, belongs to Elis.

‡ The word has been derived by some from an Egyptian word signifying the zodiac; by Bryant and others, from *ομφη*, an oracle, and *El*, the Sun. Omphis is said to have been the name of an Egyptian deity; and again, Olympia is stated by Eusebius to have been, in Egyptian, an appellation of the moon.—See WEST'S *Dissertation*, § 4. BRYANT'S *Mythology*, vol. i. p. 295.

origin, and blending, like that of the Æsculapian Grove, philosophy with superstition and priestcraft. The first Olympian fane was probably only the *altis* itself, styled by Pausanias an antique word, and evidently a local, if not an exotic one.* This was no other than a sacred grove, such as, alike in Syria, Greece, and Britain, was deemed the fittest temple for the mystic rites of that early idolatry which appears to have been common to those countries, and of which, under different names, the sun and moon were the primary objects. That the Olympic oracle was of Egyptian origin, seems to be rendered highly probable by a circumstance mentioned by Herodotus. The Eleians are said to have sent deputies, in ancient times, into Egypt, to inquire of the sages of that nation, whether they could suggest any necessary regulation which had been omitted in the management of the Olympic Games.†

* *Baal-tis* was a title of Astarte, the Phenician Diana or Juno, and goddess of the groves. May not this suggest the etymology of the appellation, and Baal-altis be the queen of the grove? Temples of the moon generally accompanied those of the sun. Thus, Baal and Astaroth are commonly associated in the Old Testament, (2 Kings, xxi. 3—7; xxiii. 5,) as the temple of Juno is found near that of Olympian Jupiter, the Egyptian Osiris is accompanied by Isis, and Apollo is associated with Diana. So Horace (*Carm. Secul.*):

“ *Phœbe, sylvarumque potens Diana,
Lucidum cœli decus.*”

“ *Condito mitis placidusque telo
Supplices audi pueros, Apollo:
Siderum regina bicornis audi,
Luna, puellas.*”

† Herodot. lib. ii. c. 160. See Trav. of Anacharsis, vol. iii. c. 38. Thus we find the Birman emperor sending deputies to the sacred island of Ceylon, the seat of Pali learning, for information respecting the Buddhic tenets and ritual.—See MOD. TRAV., *Birmah*, p. 109.

Olympia preserved much longer than Delphi, and with less diminution, the sacred property of which it was the depository. Some images were removed by the Emperor Tiberius, but, in the time of Pausanias, the temple of Jupiter still retained its original splendour. The number of altars and statues within the Altis, and of votive offerings which he mentions, is truly astonishing. Besides four hundred and thirty-five statues of gods, heroes, and Olympic victors, he enumerates images of horses, lions, oxen, and other animals in brass; also, votive offerings of crowns, chariots, &c., and precious images in gold, ivory, and amber.* He declares that a person might see many things wonderful to tell of among the Greeks, but that the Olympic Games and the Eleusinian mysteries exceeded all other exhibitions. No religious ceremony in Greece was conducted with such striking pomp, or awakened such general enthusiasm. The Isthmian, the Delphic, the Nemean Games, the Panathenaia, even the Eleusinian processions, could not be compared in magnificence to those of

“Olympia, mother of heroic games,
Queen of true prophecy,”

* It was a favourite plan of the learned Winkelmann, to raise a subscription for the excavation of the Olympic plain; and Mr. Dodwell says the diversion of the Alpheus from its present channel might be effected without great difficulty, and would probably bring to light many curious and valuable remains. “The fishermen at this day, frequently drag up in their nets from the bed of the Alpheus the remains of ancient armour and utensils of brass.” At Phloka, the learned Traveller was shewn the fragments of a circular shield of bronze; and a friend of his was fortunate enough to obtain from some fishermen, two entire helmets of bronze in perfect preservation and of excellent workmanship, the extreme thinness of which renders it probable that they were never used in war, but worn only in the armed race, and in processions—*οπλα πομπευτηρια*. For this purpose five-and-twenty brass bucklers were kept in a temple at Olympia,

which were held in Pisa's glorious vale. The computation by Olympiads was used till the reign of Theodosius the Great, when a new era was adopted,—that of the victory of Actium. The Olympic Games, with the general assembly, were then abolished; and the image of Jupiter by Phidias, which Caligula had in vain wished to transport to Rome, was removed to Constantinople.* Jupiter and Pelops were banished from the seat of their ancient worship; and Olympia, “venerable for its precious era” in the estimation of the historian, and still more sacred to the fancy on account of the odes of the great Theban bard, in which the tournaments† of ancient Greece are immortalized,—is now a name forgotten in its vicinity, and allied to nothing that any longer exists. Pisa's crowded plains are a solitude, and the name of Antilalla reminds the traveller that its vineyards and olive-groves now enrich a barbarous tribe of Slavonian Moslems.‡

Here, having now completed our circuit of the Peloponnesus, we take leave of that portion of ancient Greece which is the richest in the monuments of classic art, as well as in historical and poetic recollections. All that remains of Sparta, Argos, Mycenæ, Nemea, the Arcadian cities, the Æsculapian town, Corinth,

* Chandler, c. 75.

† This word will recall Gibbon's bold remark, that “impartial taste must prefer a Gothic tournament to the Olympic Games of classic antiquity.”

‡ For further details relating to the Olympic Games, the reader may refer to West's Dissertation prefixed to the Odes of Pindar; Trav. of Anacharsis, vol. iii. c. 38; and Dr. Hill's Essays on the Institutions, &c. of Ancient Greece, c. 56; with their authorities. In Faber's Agonisticon, many of the customs and ordinances of the Roman Church are shewn to bear a close resemblance to those of the Olympic stadium. St. Paul has been thought frequently to allude to these contests in illustrating the Christian conflict.

Sicyon, and Olympia, has now in succession passed before us, mingled with strange intrusive names and images of Turkish pashas, Venetian nobles, Greek caloyers, and Albanian robbers, with other things of modern date. All in Greece is transition and contrast. But we have yet before us Athens, Egina, and Delphi, the Heliconian mount, the vale of Tempe, and the glorious defile of Thermopylæ.

END OF THE MOREA.

HELLAS.*

FROM PATRAS TO SALONA.

THE Corinthian Gulf, the southern coast of which we have traced from Basilico to Patras, has a length of eighty-five miles assigned to it by Pliny, reckoning from the opposite promontories of Rhium and Antirhium. It is now reckoned, however, only sixty miles from Patras to Corinth by sea. It has been distinguished by different names. It is called by Thucydides the Sea of Crissa; by Scylax the geographer, the

* This name, according to the usual etymological system of the Greeks, is derived from a certain king Hellenus, son of Deucalion and Pyrrha; as Perseus is said to have founded the empire of the Persians, and as Græcus was the father of the Thessalus who gave name to Thessaly. This Hellenus, moreover, is supposed to be the Elishah of Gen. x. 4. and Ezek. xxvii. 7. The application of the word is almost as arbitrary as its derivation is doubtful. Anciently, it is said to have been restricted to part of Thessaly, about Larissa. At length it was extended to the whole of Greece, including Peloponnesus and both the Ionian and Egean Islands. It is now understood to be applied only to Continental Greece.

Delphic Gulf; and it is now generally known as the Gulf of Naupactos or Lepanto, or sometimes as the Gulf of Salona.

The coast as far as Phocis was the Ozolæan (or Western) Locris, afterwards annexed to Ætolia. In this territory was included the ancient Naupactos, now called Epacto by the Greeks, Enebechte by the Turks, and by the Italians, Lepanto. This is "a miserable pashalic and a ruinous town, but," Sir W. Gell says, "is worth visiting, because it gives a very exact idea of the ancient Greek city, with its citadel on Mount Rhegani, whence two walls come down to the coast and plain, forming a triangle. The port absolutely runs into the city, and is shut within the walls, which are erected on the ancient foundations. Chandler says, that its appearance "has been likened to the papal crown, the lateral walls being crossed by four other ranges, and ascending to a point at the summit. The wall next the sea is indented with an oval harbour, of which the entrance is narrow, and capable of admitting only barks and small galleys." From the sea, five mosques are distinguishable. Lepanto was frequently taken and retaken in the wars between the Turks and the Venetians. Together with Patras and the castles of Romelia and Morea, it renders the Turks at present masters of the Gulf, but is not otherwise a place of much importance. It is reckoned seven hours from Messolunghi, and thirteen from Vrachori, the ancient Thermo, the capital of Ætolia.

The Gulf widens considerably after passing the promontories of Rhium and Antirhium, but still more between Petronitza and Vostitza.* The former of

* Both sides of the Gulf, Mr. Dodwell says, but particularly the Locrian, are very incorrectly laid down in our maps.

these towns is conspicuously seated upon a hill a few miles from the sea, six hours S.W. of Salona: near it, there is said to be a *palaio-kastro*. After doubling Cape Andromarchi, on entering the Gulf of Salona, there is on the Locrian side, a large port called Anemo-Kabi; further on, the small island and chapel of St. Demetrius; beyond which are other insular rocks with chapels on each, called Apothia, Agiani, and Panagia; then, the harbour of Inachi, and, after passing close to a low insulated rock, Galaxidi, supposed to be the ancient *Æanthea*, a town of the *Locri Ozolæ*.

Galaxidi* is about fifteen miles from Salona, and thirty-six miles from Patras. The town is built on a rocky peninsula, having two secure ports, and bears a considerable resemblance to Mitylene on a small scale. The houses were of earth; some of the best were whitewashed, and had two floors. At the time of Mr. Dodwell's visit, the place was rapidly improving. The Galaxidiotes had purchased permission to erect a new church, which was far advanced; it was dedicated to Agio Nicolo, the Neptune of the modern Greeks. The place labours under the disadvantage, however, of having no source of fresh water within the distance of three miles, that in the wells being almost salt. "Fortunately for the Galaxidiotes," says our Traveller, "no Turks live amongst them: their industry, therefore, is not nipped in the bud, and they are beginning to be a commercial and wealthy

* The name is apparently derived from a plant bearing a yellow flower (the *euphorbia characias*), which, when in bloom, gives a peculiar sour smell to the country, and, the Greeks think, occasions bad air: hence the name, which signifies sour milk (from γαλα and οζωδης). Mr. Dodwell suggests, that this may be the origin of the term *Ozolai*, applied to the country, which, Pausanias says, some attributed to the quantity of asphodel that grew there.

little community. Their ports are excellent, and their territory affords a sufficiency for the consumption of the inhabitants, and for some trifling exports. They began to trade, and to construct merchant ships, about thirty years ago. Their commerce was at first confined to the Gulf, but they soon extended it to the Ionian Islands, and afterwards to Italy, Sicily, and Spain. They have thirty small merchant ships for foreign commerce, and fifteen decked boats for the Gulf and the neighbouring islands. They bear a good character, and are skilful seamen." Such was Galaxidi; but all its rising prosperity has been annihilated. In the first year of the Revolution, the town was burned by the Capitan Pasha, and its little navy fell into the hands of the enemy.*

The only remains of the ancient town consist of some foundations and a long wall with three courses of large stones, well preserved, and built in "the fourth style," approaching to regular masonry. The principal part of the town seems to have been on a peninsula a few hundred yards to the east of the village, where the rocks have apparently been cut and flattened for the foundation of edifices, and some large blocks are yet remaining. Parnassus forms from this place an exceedingly grand object: its outline, however, is not much broken, but is composed of several round, undulating masses.

At Galaxidi, Mr. Dodwell commenced his tour in Greece, proceeding by land to Salona. The road lay through a barren, rocky country, bounded on the north by bare hills, and on the south by the Gulf. Some small tracts of rich corn-land appeared among

* See vol. i. p. 146. Like Hydra, Galaxidi appears to have been colonized by Albanian Greeks: the women all wore the Arnaut costume.

the rocks as they approached, at the end of three hours, a village and ruined site, called Aiathemia (Agia Euphemia). The ruins consist of walls in the style of those of Galaxidi, in good preservation, with square towers at regular distances, about a mile and a half in circuit. Within the walls there are scarcely any remains, but merely several heaps of small stones and tiles, without any architectural fragments. From this place, the road led across a deep glen, with lofty calcareous rocks on each side, of a bright ochreous tint, looking as if they had been painted.* Leaving the village of Kouski to the right, it then turns round the point of a hill, and brings the traveller in view of Salona; distance from Galaxidi, five hours.

The port of Salona, called Scala, is at the head of the Gulf, from which the town is only three hours distant. Here, is a very good port with traces of an Hellenic city; also a magazine and custom-house. About half an hour to the eastward of Scala is Cirrha, the port of Delphi, from which it was reckoned eighty *stadia* distant. The walls of the ancient city, enclosing a quadrangular area on a very gentle eminence, are composed of large blocks. On the shore are a church and tower, and ruins of the ancient mole; also, a mill turned by a salt stream. The Pleistus, which here falls into the Gulf, appears to be dry in summer. Chandler says, that, instead of its pursuing its way to Cirrha, he found it absorbed among the olive-grounds and vineyards. At the foot of

* This appears to be the same glen that is referred to by Sir W. Gell in his route from Salona to Scala. "Segditza is a village three hours from Salona, one hour from which is a glen or chasm with water in it, so steep that there is no path to the bottom. Near this is a *kastro* called Kronia."—*Itinerary*, p. 198.

Mount Cirphis, about half a mile from Cirrha, is the small village of Xerro-Pegadia. *

Salona, the ancient Amphissa, is very picturesquely situated at the northern extremity of the Crissæan plain, (still called *Καμπος του Κρυσσου*,) at the foot of some lofty mountains called Kophinas and Elatos, which nearly surround it. The castle, which occupies the place of the ancient acropolis, stands upon an abrupt rock, rising nobly in the middle of the city, which it completely commands. The town, being at the extremity of a long valley and at the foot of high mountains, is exposed to severe cold in winter, and oppressive heat in summer. Putrid fevers are very prevalent and fatal here. The inhabitants were computed, in 1806, at between four and five thousand, nearly half of whom were Turks. The town contained several mosques besides a ruined one in the castle; the Greeks also had many small churches, most of which were in a state of dilapidation. In the citadel, there is a ruined church of St. Anthony, beneath which is a subterraneous passage, said to communicate with the monastery of St. Saviour (*Ο Σωτηρος*), a mile distant. There is also a natural cavern in the rock, which is used as a nitre-manufactory. The acropolis is a mass of ruins. Three distinct periods of architecture are, however, distinguishable in its walls; the second Hellenic style, consisting of well-united polygons, that of the Lower Empire, and the Turkish. There are no remains of the temple of Minerva: its supposed site is occupied by the ruins of a large mansion, apparently Venetian, at the foot of which rises a copious spring, forming several clear

* Gell's Itinerary of Greece, p. 199. Chandler, vol. ii. c. 69.

fountains. In the cellar of one of the houses in the town, Mr. Dodwell was shewn a large Mosaic pavement, coarsely worked, representing dogs, horses, tigers, and other animals. A short way out of the town, near the stream called Katzopenikta, there is an ancient sepulchral chamber, excavated in the rock in the shape of a bell. "The sarcophagus, which has been opened, is part of the solid rock: it is called *λυκου τρουπα*, the Wolf's Hole, and is held sacred by the Turks, who imagine it once contained the bones of a Mohammedan saint, in honour of whom they place lighted candles in it."

Amphissa was the most considerable city of the Hesperian * Locris; it is described by Pausanias as a large and celebrated town. Salona still retains the shadow of its ancient importance. It is a bishopric, and its voivode had thirty-six Greek villages under him, including Galaxidi, Krisso, and Kastri: The author called upon this personage, and found him counting his beads, in a handsome apartment, well carpeted, and the divan furnished with large red velvet cushions; the small upper windows were "Gothic," and ornamented with painted glass, and the ceiling was of wood neatly carved: a chimney faced the entrance, before which hung a ponderous leathern curtain, such as those anciently used in Greece and Italy, to exclude the air from the apartment; and they are still in use in some parts of Italy. † The principal

* So called from their westerly situation with respect to the rest of Greece. Strabo states, that their public seal was the evening star, and it is represented on the Locrian coins.

† Called by the Greeks *παραπιστασμα*; by the Latins, *aulæum*, and *velum*; and the servants in attendance to hold them up were called *velarii*.

resource of Salona is its olive-groves, which yield a crop every other year. Here, as well as at Athens, are produced the *columbades*, the only olives which have the honour of being eaten in the Seraglio; and Mr. Dodwell says, that he nowhere else in Greece saw either the tree or the fruit of so large a size. The cotton also of Salona is remarkably fine, and its yellow leather is sought for all over Greece. Nitre and gunpowder are made here, but of a bad quality. Its chief trade used formerly to be in tobacco.

At an early period of the revolutionary contest, Salona fell into the hands of the Greek *armatoli* under Panouria; and in April 1824, a congress was got up here under the auspices of Colonel Stanhope and his friends Odysseus and Negri, the professed object of which was to terminate the differences between the constitutional and military parties, and to concert measures for the ensuing campaign in Eastern and Western Greece. The real views of its chief promoters appear to have been, to expel Mavrokordato and the Hydriote party, and to place Odysseus and Ipsilanti at the head of the government. Panouria and Goura were present, but Mavrokordato and Lord Byron declined attending; and the congress broke up without having accomplished anything.* In the campaign of 1825, a Turkish division of the Seraskier's army, making a rapid movement from Zeitouni, seized upon Salona, but it appears to have been subsequently abandoned.

Next to that of the Isthmus, the route from Salona to Zeitouni is the most important in Greece, owing to the shortness of the distance from the head of the

* See vol. I. p. 201 *et seq.*; and p. 245. Soon after Lord Byron died, Col. Stanhope left Greece, and Odysseus deserted the cause of Greece.

Bay of Salona to the Maliac Gulf, and the facility of maritime intercourse which the latter affords with Salonika and the Hellespont. Its military strength is equal to its importance. It traverses two of the most remarkable passes in Greece. The more northern crosses a ridge which connects Mount Callidromus with the great summits of Œta, dividing the plain of the Spercheius from the Dorian valley : the more southern separates Mount Cirphis from Parnassus.

The Krissæan plain extends from Salona to the foot of Parnassus below Kastri, a distance of twelve miles : it then dwindles into a narrow glen. The general breadth of the plain is from a mile and a half to two miles ; but near Krisso it widens considerably, extending to the Gulf. When Mr. Dodwell travelled, it was cultivated with corn, cotton, millet, maize, and vines, interspersed with olives, but the hills which bound it are barren. At the end of two hours, he arrived at Krisso (the ancient Crissa), which is six miles from Salona, but only three from Scala. This is a town containing about 180 houses, then under the government of a Turkish aga. Traces of houses and several ruined churches near it, shew that it has been a much more considerable place, but, with the exception of some scattered blocks and illegible inscriptions, it contains no antiquities.

Krisso was at that time the residence of the Bishop of Salona, to whom our Traveller had a letter of introduction ; and here he had an opportunity of seeing, for the first time, the interior of a Greek house. The primitive simplicity of the episcopal table was, however, but little to his taste. " There was nothing to eat," he says, " except rice and bad cheese ; the wine was execrable, and so impregnated with resin, that it almost took the skin from our lips. Before sitting

down to dinner, as well as afterwards, we had to perform the ceremony of the *cheironiptron* or washing of the hands.* We dined at a round table of copper tinned, supported upon one leg, like the *monopodia* of the ancients, and sat on cushions placed on the floor. The bishop insisted upon my Greek servant sitting at table with us; and on my observing that it was contrary to our custom, he answered, that he could not bear such ridiculous distinctions in his house. It was with difficulty I obtained the privilege of drinking out of my own glass, instead of out of the large goblet, the *κυλιξ φιλοτησια*, or *poculum amicitiae*, which served for the whole party. The Greeks seldom drink till they have dined. Xenophon mentions the same custom among the ancients. After dinner, strong, thick coffee without sugar was handed round. The houses have no bells, and the servants are called by the master's clapping his hands. The bishop is highly respected by the villagers, and receives their homage with becoming dignity. After dinner, he sat smoking his pipe on a sofa, and several of the country people came in to pay their respects: they knelt down to him, touched the ground with their forehead, and then kissed his hand. The ceremony is almost as servile as the Chinese *Ko Tou*. The bishop keeps a *καλογραια* or good old lady in his house, who manages his domestic concerns: such a person is frequently found in the houses of the bishops, who are not permitted to marry."

A short way out of the town, the church of *Agioi Saranta* (Forty Saints) stands on the brink of an

* The servant holds on his left arm the tin basin (*λεβης*), called by the Turks *levenn*, while, with the other hand, he pours water from the *ibrik* on the hands of the washer, having a towel (*μανδιλη*) thrown over his shoulder to dry them with.

abrupt and lofty precipice, and the traces of walls are seen about the place. This, Mr. Dodwell thinks, was probably the ancient Crissa. The church commands a fine view of the plain, the town of Salona, the ports of Galaxidi, the Gulf, and the Achaian mountains in the distance. Sir W. Gell conjectures that the church may occupy the site of the temple of Ceres, and that the glen of the Pleistus beneath it was the site of the Delphic hippodrome, "for which there was no sufficient space on the declivities above." There is a semi-circular hollow between the foundations of two ruined towers, which, he thinks, may have been either "the boundary of Crissa and Delphi, a theatre, or a place for Games. Pindar says, that the Games were at Crissa, as does Pausanias also; but they were in the valley or plain; nor, indeed, could any space be found at Crissa, except below the rocks, any better than Delphi afforded."

About half-way from Krisso to Kastri, "a vast precipice renders the approach to the far-famed Delphi awfully grand and picturesque. On the left of the road, the rock contains several sepulchral chambers cut in the solid mass; their entrances are in the form of round arches. Some of them contain three sarcophagi, each under a round niche, and forming but one mass with the rock: they have all been opened, and the covers are broken. Some large fragments in the vicinity have been thrown down, probably by earthquakes, and the sepulchres which were in them were rent asunder.* One of the tombs is an insulated

* This may illustrate Matt. xxvii. 51, 52. This kind of sepulchre, called by the ancients *σπηλαιον* and *κρυπτον*, is seen at Athens, Haliartos, Thisbe, Amphissa, Demetrias, and in other parts of Greece; in Palestine, Asia Minor, Persia, Egypt, Sicily, and Italy.

mass close to the road. A few yards beyond, are traces of the walls* and one of the gates of

DELPHI.

“ The road in this part is extremely narrow, overlooking a precipice on the right hand, while a rock rises on the left. There can be no doubt that this is the spot described by Livy,⁴ where some Macedonians, by order of Perseus, waylaid and attempted to destroy Eumenes, King of Pergamos. In about two hours (from Krisso), the traveller arrives at the village of Kastri.† The approach to this singular spot is exceedingly striking; and, when its gods, its temples, and all the objects of its superstition were in full power and splendour, it must have impressed the beholder with religious awe. Its grand and theatrical appearance, combined with its ancient celebrity, its mouldering ruins, and its fallen state, forms so extreme a contrast, that it is difficult to decide whether more regret is excited by its departed splendour, or more satisfaction felt at still beholding some remains of its former magnificence.

“ The first objects that attract the attention, are

* According to Justin, Delphi had originally no walls, being defended by its precipices, or rather, perhaps, like Pisa, by the sacredness of its territory. Strabo, however, gives it a circuit of sixteen *stadia*, which implies that it was then a walled town; and Pausanias calls it *πολις*, a city.

† “ The computed distance from Salona to Krisso is two hours, and from the latter to Kastri, as much more, answering to about 120 *stadia*, which Pausanias makes it from Amphissa to Delphi. It is remarkable, that Æschines makes it only half that distance, which is evidently a mistake, in which he has been followed by Barthelemy.”—DODWELL. Sir W. Gell makes the distance from Kastri to Salona, 3 h. 9 min.

the vast precipices of Parnassus, which rise nearly in perpendicular majesty behind the humble cottages of Kastri, and form the two noble points celebrated in antiquity. The vale is circular and deep, surrounded with the rough and barren rocks of Parnassus and Kirphis, by which it seems excluded from the rest of the world. Part of the vale is planted with olives and mulberry-trees; and the corn grows on the terraces which were raised by the Delphians for the security of their temples and their habitations, which could not otherwise have been supported, against the rapidity of the descent."

At the base of the double-pointed precipitous rock (the *Φαιδρῖαδαι πίστεραι*), from which the mountain received its ancient epithet of *Biceps Parnassus*, and a few hundred yards to the east of the village, is the far-famed fount of inspiration, the CASTALIAN SPRING. The water, as it issues from the rock, is received into a large, square, shallow basin, with steps to it, cut in the marble rock; supposed to be the Castalian Bath, where the Pythia used to wash her whole body, and particularly her hair, before she placed herself upon the tripod in the temple of Apollo. Upon the opposite side is a stone seat, also hewn out of the rock. The face and sides of the precipice have been cut and flattened, and niches have been scooped, intended, Dr. Clarke thinks, to receive the votive offerings. One large circular niche is mentioned by Mr. Dodwell as probably designed for a statue. Wheler says, "there are three niches for statues; a greater one in the middle, and two lesser." Below these, and above the fountain, is "a kind of little chapel," dedicated to St. John, the Midsummer Apostle, who seems to have been fixed upon as the

most appropriate successor to the Grecian Apollo.* The fountain is ornamented with pendent ivy, moss, brambles, and flowering shrubs, and is overshadowed by a large fig-tree, the roots of which have penetrated the fissures of the rock, while its wide-spreading branches throw a cool and refreshing gloom over this most interesting spot.† In front of the spring, a majestic plane-tree nearly defends it from the rays of the sun, which shines on it only a few hours in the day. A little above the usual level of the spring, a small arched conduit has been made on the western side, apparently to carry off the water when swelled by rain or snow. "Above the Phædriades," Mr. Dodwell says, "is a plain with a small lake, the waters of which enter a *katabathron* or chasm; and it is probably from this, that the Castalian spring is supplied. The superfluous water, after trickling among the rocks, crosses the road, and enters a modern fount, from which it makes a quick descent to the bottom of the valley, through a narrow, rocky glen, fringed with olive and mulberry-trees, when it joins the little river Pleistos, and enters the sea near the

* See page 12 of this volume, *note*.

† When Dr. Clarke visited Delphi, some of the pensile plants and shrubs were in flower, and mingled their varied hues over the red and grey masses of the marble. He mentions the *silene congesta* of Dr. Sibthorpe; the *arum arisarum* (friar's cowl); and a nondescript species of *lithospermum* (gromwell), which he calls *l. pythicum*. Dr. Sibthorpe observed on the neighbouring rocks, several curious plants; among others, a new species of *daphne*, which he calls *d. castaliensis*. Mr. Dodwell found some fine water-cresses growing on the sides of the fountain, some of which he gathered for dinner. The villagers, strange to say, were unacquainted with this wholesome salad, and were highly pleased at the discovery. They said, they should for the future call them *φρανκοχορτον*, the *Frank's herb*.

ruins of Kirra. When we were at Delphi (Feb. 28), the Castalian spring was flowing in a copious stream, and formed several cascades, the appearance of which was highly picturesque."

The water of the fount is limpid, pleasant to the taste, and extremely cold;* "fit," Wheler remarks, "to quench the thirst of those hot-headed poets" of his time, "who, in their bacchanals, spared neither God nor man." But the only use the present Delphians make of the sacred stream, is "to season their casks!"† Thus, the ancient connexion between Apollo and Bacchus would seem not to be entirely dissolved. One of the pointed summits of the cliff was sacred to the former, and the other to the latter: sacrifices also were offered to Bacchus on the summit of the mountain, which is not visible from Kastri. There are, indeed, *three* pointed rocks rising from Delphi: the lowest is to the west of the Phædriades. On a unique copper coin which Mr. Dodwell found at this place, Parnassus is represented with a triple summit. The other two, however, between which the hallowed stream descends, formed the sacred rock: these were distinguished by the names of Naupleia and Hyampeia. From the latter point, the Delphians were accustomed to precipitate those who were obnoxious to their god, or to his priests; and from this precipice, the famous fabulist Æsop was thrown down, about 560 B. C. After that infamous act of injustice and cruelty, the point Naupleia is said to have

* Dr. Chandler was seized with a violent chill and tremor after washing his hands in it in the evening, which he attributes to its coldness. "Perhaps," he remarks, "the Pythia, who bathed in this icy fluid, mistook the shivering for the god."

† Sibthorpe in Walpole's Memoirs, p. 68. Some barrels, with other rubbish, then served to choke up and interrupt the source.

been used for that purpose. This, Mr. Dodwell supposes to be the point which is to the west of the spring: the other rises immediately above it, to the height of about 100 feet. The chasm or fissure by which they are separated, is not more than five or six yards in breadth. This Traveller climbed up the rocks, by some ancient steps which are cut into it, to the small platform within this cleft. Wheler refers apparently to these stairs as leading up to what he judged to be the *Antrum Corycium*, the Grotto of the Nymphs; but they were so broken, he says, that there was no clambering up. By throwing stones up into the hole, he ascertained that there was water in it; and he understood that after rains it formed a fine cascade. Dr. Clarke speaks of a cavern within the cleft as visible from below, though he rejects Wheler's notion of its being the Corycian Cave; but he too was deterred from the attempt to ascend the rocky staircase. Mr. Dodwell, who seems to have succeeded in reaching the platform, speaks of no cave, but says: "Those who were hurled from the rock Hyampeia, owing to the unevenness of the precipice, probably sometimes fell upon this spot; and the steps were perhaps made for the purpose of removing the bodies of those who had fallen there, and of giving the *coup de grace* to those who had not been killed by the fall, as the Romans did to those who happened to survive their projection from the Tarpeian rock."*

Next to this spot in interest, is the site of the temple of Apollo. Of the fane itself, however, not a vestige

* This very ancient mode of punishment appears to have prevailed all over Greece. The Athenian *Barathron*, the Spartan *Ceada*, the Olympian *Typæon*, and the Leucadian promontory are well-known examples. The same practice evidently obtained among the Jews.—See LUKE iv. 29.

remains, and even its site cannot be identified with any certainty. It must be sought for, Mr. Dodwell says, under the humble cottages of Kastri, as the whole village probably stands within its ancient *peribolus*. It was in the upper part of the ancient town, and near a magnificent theatre. The Grecian theatres are generally hewn out of the solid rock, and are, therefore, the most indestructible of ancient monuments. Yet, no positive traces have hitherto been detected of this edifice, any more than of the temple. The gymnasium and the stadium, however, are still to be traced.

The site of the gymnasium is now partly occupied by a monastery called Panagia, its church being dedicated to the Virgin. It is built upon the brink of the mountain, below the fount, the foundations of the level area upon which it stands, being sustained by an immense bulwark of hewn stone. The ancient city rose in a theatrical form, on a series of similar terraces, and the same front-work of hewn stone is to be seen in different parts of the abrupt declivity. Within the monastery are found several architectural fragments, capitals, friezes, and triglyphs, and a few inscriptions.* Those that went up from the gymnasium to the temple, Pausanias states, had the fountain on their right hand. Some remains of the town wall

* Wheler found these words inscribed in the pavement of the church: *Δελφον παλαιοῦ ἀπ' ἐλευθερίου*. The caloyers were much pleased at being shewn the name of Delphos written in their church. In the wall was a marble inscribed, *Αἰακάδα χαιρεῖ*, Æacides, farewell; and on another, with an olive crown, was inscribed:

ΟΔΗΜΟΣΘΑΘΗΝΑΙΟΣ ΠΥΘΙΟΙΣ.

Mr. Dodwell calls this the convent of *Kalogeroi*, and supposes it to have been erected on the site of a temple. "The *Kalogeroi*," he says, "who are of the order of St. Basilus, subsist by alms and

are seen a little to the east of the fountain, where the eastern gate must formerly have stood, joining the foot of the Hyampeia. No part of the wall is left but the interior mass, consisting of an exceedingly hard composition of stones and mortar, which was probably coated with large blocks of stone. The ancient and modern roads pass in this place : it was the sacred way by which the Athenians and Bœotians brought their pompous offerings to the Delphian shrine.

The remains of the stadium are found on the other or western side of the village, on the highest part of the slope, under the precipitous rocks of Parnassus.* It is even more entire than that of Athens, for some of the seats yet remain on the sides : at the upper extremities, they are hewn in the rock. Wheler says, that it is much smaller than the Athenian stadium, " although both had the same founder, Herodes Atticus." Pausanias states, that Herodes Atticus only ornamented the stadium with Pentelic marble; and Dr. Clarke says, " the marble seats yet remain;" but adds, " they consist of the same substance as the cliffs around Delphi." This, we presume, is not Pentelic marble; and Mr. Dodwell states, that the ruins are entirely of stone, without the smallest fragment of marble. The situation of the stadium is very remarkable, as it includes, in every direction, as much space as the nature of the ground can afford : the two extremities, east and west, are terminated by rocks, which are

the culture of their land. The hospitality which they exercise towards travellers, is made up of bread and cheese, olives and wine, with the use of an unfurnished apartment." Wheler praises the " very good white wine."

* The son of the *papas* of Kastri accompanied Mr. Dodwell as far as the stadium without making any remarks : but he then exclaimed, *ἰδὼ εἶναι τὸ δικὸν μᾶς πενταθλόν* : here is our *pentathlon* (stadium) !

cut into seats; the northern side is bounded by the rise of the mountain, and the south by the rapid slope. There are ruins of the ancient wall which supported the terrace, composed of large blocks, some of which are 13 feet in length. The ancient and modern road passes at the foot of the wall. Dr. Clarke found the area to be 220 paces in length. A fine view of Salona, the Gulf, and the Achæan summit, is obtained from this part of the mountain.

Near the stadium is a hill, where some ancient foundations may be discerned: three roads meet at this spot. The summit of the hill is flat, but not of large dimensions, and, as it is higher than the fountain Kassotis, it could not, Mr. Dodwell thinks, have been occupied by the temple of Apollo. Pausanias states, that the temple contained a very large space where several roads meet, and that the fountain Kassotis passed under ground in a secret part of it. The learned Traveller traced to its source, the small stream which runs towards the village. It is "situated near a large mass of rock, where several vestiges of antiquity are scattered around. At this spot, the Turks have constructed a fountain with a cistern, for the purpose of collecting the waters, to which the washerwomen of Kastri habitually resort. It is at present called *Kerna*. Some scattered blocks of considerable magnitude render it probable that the fountain was once sumptuously adorned. A little above it are some ancient foundations, perhaps the *Lesche* (or portico), which contained the paintings of Polygnotos. The stream which issues from the spring, runs towards the middle of the village, where it loses itself, imperceptibly, near the aga's house. There are several remains about this spot; and in the lower part of this and some adjoining houses, are some fluted *frusta*, of the Doric order and of large dimensions.

Some very long inscriptions, also, are still left on the walls which form part of his granary, and which almost cover one side of a neighbouring cow-house.* Near the same place is a fine inscription on a block of white marble, in which, as well as in some other inscriptions, the word *ieromnemon* (the title of an Amphictyonic deputy) frequently occurs."

Below the village, towards the south, is the small church of St. Elias, composed of ancient fragments, and standing upon a terrace supported by a fine wall of regular masonry, with projecting buttresses, which formed the *peribolus* of a temple. This is the spot fixed upon by Wheler and his learned companion, Spon, as the site of the temple of Apollo. In the church are two architraves of Parian marble of very great magnitude; and at the door is a square stone, inscribed on every side, but the letters are too much effaced to be legible. From the immense foundations observable here, it is plain, Dr. Clarke says, that the monastery was erected upon the site of one of the principal temples; and Mr. Dodwell is of opinion, that it may comprise part of the ancient enclosure of the temple of Apollo; but he conceives that the body of the temple, comprising the *manteion*, or the place where the oracles were given, must have been higher up, and probably within the present village, as Strabo particularly tells us that it was near the summit (*κατα κορυφην*). The name of the saint to whom the monastery is dedicated, is remarkable. The *heliæa* was the name given to an uncovered court of judicature, on account of its being exposed to the sun; and the places consecrated to St. Elias, are usually found to be

* One of these, in Greek and Latin, given by Mr. Dodwell, relates to boundaries, and is supposed to be of the time of one of the Roman emperors,

heliacic summits. Although the temple was in the upper part of the city, the sacred enclosure, which was of vast extent, and contained several small edifices used as treasuries, may have extended to this part of the declivity. In "the court of a house situate in the very centre of the ancient city," and in an adjoining "stable" and "wood-house," Dr. Clarke supposed that the architectural remains and inscriptions plainly implied that he was on the site of the temple itself. This is evidently the spot fixed upon by Mr. Dodwell, near which the stream of Cassotis loses itself. One inscription, found by the former Traveller on this spot, is highly remarkable; it is to this effect: "The father and mother of Amarius Nepos Ægialinum, who had been honoured by the senate of Corinth with rewards due to him as senator and overseer of the forum, place their son under the protection of the Pythian Apollo."

But where is the prophetic cavern? It has been searched for by every traveller in vain. It was probably nothing more, in fact, than a small crevice or fissure, produced by an earthquake, and discovered by accident.* It could not have been very large, as the tripod stood over it, and concealed it from view, while the mephitic vapour was by this means prevented from dispersing itself in the cavern, or even affecting the priests who forcibly held down the agonizing Pythia to the *ολμος* or seat. That spot was in the adytum of the temple, which was constructed of *five stones*, the

* The legend is, that some goats accidentally approaching the fissure, were suddenly affected with convulsive emotions, and that the shepherds, attracted by the prodigy, on approaching the spot, experienced the same effects. In like manner, the temple of Apollo on Mount Soracte is said to have been founded on account of a pestilential vapour arising from a cavern, to which some shepherds were guided by a wolf.

work of Cyclopean architects.* This description of the Delphic sanctuary, which was no doubt the most ancient part of the temple, and probably, like the Caaba of Mekka, the nucleus of the idolatry,—would favour the supposition, that the original temple belonged to the same class of rude, gigantic lithic monuments, as the cromlechs and circular sanctuaries consecrated to the same deity. From the number of stones mentioned, it may be inferred, either that there were four uprights supporting a flat stone, or, if the temple was uncovered, three uprights supporting two transverse blocks.

The origin of the Delphic oracle and shrine stretches back into the twilight of history. Its wealth had become proverbial so early as the time of Homer, who, in the Hymn to Apollo, (if it be his,) gives a fabulous account of the institution, which may be held to prove that its true origin was unknown. The ancient temple having been, it is said, destroyed by fire, it was rebuilt by order of the Amphictyonic deputies, about the year 513 B.C. The architect is stated to have contracted to finish it for the sum of 300 talents (66,666*l.*), three-fourths of which sum were raised by a tax on the different cities of Greece, and the other fourth, by the inhabitants of Delphi. The edifice was of stone, fronted with Parian marble, and the labours of the sculptor and the statuary were lavished on its embellishment. The enclosure was filled with trea-

* Stephanus of Byzantium in Clarke. Chandler, without citing his authority, says: "It is related that the temple of Apollo was at first a kind of cottage covered with boughs of laurel. An edifice of stone was erected by Trophonius and Agamedes, which subsisted about 700 years, and was burned in the year 636 after the taking of Troy, and 548 B.C." How the stone edifice could be burned, is not very obvious. Probably the *adytum* only was of stone. Was the temple a grove?

suries, in which many cities had consecrated tenths of the spoil taken in war, with the master-pieces of art, and the pompous offerings of monarchs.* Of the prodigious amount of these treasures, we may form some idea from the alleged fact, that the Phocians plundered the temple of gold and silver to the enormous amount of above two millions sterling.†

“It is observed by Strabo,” says Chandler, “that great riches, though the property of a god, are not easily secured. Several attempts to rob Apollo are on record. Neoptolemus was slain, while sacrificing, on suspicion. Xerxes divided his army at Panopeus, and proceeded with the main body through Bœotia into Attica, while a party, keeping Parnassus on the right, advanced along Schiste to Delphi, but was taken with a panic, as near Ilium, and fled. This monarch, it is related, was as well apprised of the contents of the temple, and the sumptuous offerings of Halyattes and Cræsus, as of the effects which he had left behind in his own palace. The divine hoard was seized by the Phocians under Philomelus, and dissipated in a long war with the Amphictyons. The Gauls experienced a reception like that of the Persians, and manifested similar dismay and superstition. Sylla, wanting money to pay his army, sent to borrow from the holy treasury; and when his messenger would have frightened him by reporting a prodigy, that the sound of a harp had been heard from within the sanctuary, re-

* Even the Phrygians, Lydians, Persians, Assyrians, Phœnicians, Italians, and the Hyperboreans themselves, sent offerings to Delphi. Strabo calls the temple of Apollo, *το ἰσθον κοινον*, the common temple; and Livy, *commune humani generis oraculum*.—See DODWELL.

† 10,000 talents, equal to 2,250,000*l.* sterling.—*Trav. of Anach.*, vol. ii. p. 335. Mr. Dodwell says, “near a million sterling.”

plied, it was a sign that the god was happy to oblige him." *

Delphi was plundered eleven times before the reign of Nero, who is stated to have taken 500 bronze statues from the temple, and to have polluted the *adytum* by putting men to death at the mouth of the oracular cave. In the time even of Strabo, the establishment was fast declining in wealth and credit; but the offerings which remained were numerous. In the time of Pausanias, the holy treasuries were empty; yet, a multitude of curiosities were still untouched. Lucian says, that answers were still given by the oracle in his time; but Juvenal refers to them as having ceased.† Constantine the Great proved a more fatal enemy to Apollo and Delphi, than either Sylla or Nero. He removed the sacred tripods to adorn the hippodrome of his new city, where, together with the Apollo, the statues of the Heliconian Muses, and a celebrated statue of Pan, they were extant when Sozomen wrote his history.‡ Julian was desirous of restoring the temple, but he abandoned the project on its being represented to him, that the "well-built court" had fallen to the ground, and that the "vocal fountain" had ceased to flow.

The intense interest excited by the recollections associated with this venerable metropolis of classic idolatry, the fabled birth-place of the Muses, and fountain-head of poetic inspiration,—the illusion created by the names of Parnassus, Castaly, and Delphi, is apt to blind the judgement to the true character of the hieratic establishment which for so many

* Chandler, vol. ii. p. 321.

† ——— " *quoniam Delphis oracula cessant,*

Et genus humanum damnat caligo uturi." Sat. vi. 554.

‡ See Gibbon, c. xvii. This took place, A.D. 324.

ages abused the credulity of mankind. We are apt to forget that the pompous fabric was but a theatric deception, a splendid falsehood, the foundations of which were laid in impiety and fraud. The crime of having "changed the glory of the incorruptible God into an image resembling corruptible man," of having "perverted the truth of God into a lie," was but the *first* crime of a series. The cunningly devised fable could be sustained only by cruelty as well as dishonest artifice. The functions exercised by the Pythic priestesses were attended by sufferings which frequently proved fatal. "The priests know this," the Anacharsis of Barthelemy is made to say; "yet had we seen them multiply and calmly contemplate the torments under which she was sinking. It is still more painful to reflect, that they are rendered thus callous to the feelings of humanity by sordid interest. But for the furious ravings of the Pythia, she would be less consulted, and consequently, the liberalities of the people would be less abundant; for an answer is not to be obtained gratuitously from the god. Such as render him only a simple homage, must at least deposit cakes and other offerings on the altar: they who wish to consult the oracle, are obliged to sacrifice animals.... and mercenary soothsayers have been known, after examining the entrails of an animal, to carry off whole pieces of it, and order the sacrifice to be recommenced. Yet, this tribute imposed on the credulity of mankind during the whole year,* and severely exacted by the

* "The season of inquiry," Chandler says, "was the spring, during the month *Busius*, after which Apollo was supposed to visit the altars of the Hyperboreans." The authority for this statement is not given: perhaps it was founded on the passage in Claudian, cited by Mr. Dodwell as referring to the final cessation of the Delphic oracle:

priests, whose principal revenue it forms,* is infinitely less dangerous than the influence of their answers on the public affairs of Greece and of the world. Who but must weep over the miseries of humanity, when he reflects that, besides the pretended prodigies of which the inhabitants make a constant traffic, the answers of the Pythia are to be obtained by money; and that thus a single word, dictated by corrupt priests, and uttered by a senseless girl, suffices to excite bloody wars, and spread desolation through a whole kingdom." †

Mr. Dodwell supposes that the true explanation of the allegorical fiction relating to Apollo and Pytho, is, that the serpent was the river Cephissus, which, after the flood of Ogyges and Deucalion had over-

——— "*cum pulcher Apollo*

Lustrat Hyperboreas, Delphis cessantibus, aras."

* In the Hymn to Apollo ascribed to Homer, Latona thus addresses the Isle of Delos, the birth-place of the archer-god:

"Delos! if thou become my son's domain,
If here Apollo fix his splendid fane,
Sacred alone to him, thy seats shall be
From other lords and mortal tyrants free.
What though nor flocks nor herds thy pastures feed,
No harvest ripen and no vintage bleed;
Yet, if thy shores his sacred temples grace,
From each assembling tribe of human race
Shall hecatombs with pious zeal be given;
The smoke of offered victims climb to heaven;
While every god protective influence yields,
And foreign plenty crowns thy barren fields."

In like manner, when the Cretan voyagers who were driven by the god on the Delphic coast, inquired of Apollo how they were to subsist on the ungenial shore, they were told, that by their hands should fall the frequent victim, and that the winds should

"waft from every shore,

Of nature's richest boons a plenteous store."

† Trav. of Anacharsis, vol. ii. p. 349. The reader will find in this chapter, the best account of the temple, oracle, and games.

flowed the plains, surrounded Parnassus with its serpentine involutions, and was reduced by the rays of the sun within its due limits. It is, however, very evident, that the fiction was of exotic origin ; and the learned Traveller admits, that it may have been copied from the Egyptian story of Horus and Ob. Herodotus tells us that Apollo is the same as Horus ; and, in fact, both words signify the destroyer, as *ob* or *oph* is the python or serpent. Yet, Pythios was also a title of Apollo ; and a dragon, Macrobius informs us, was used as a symbol of the sun.

Without plunging into the labyrinth of ancient mythology, it may be safely affirmed, that, like the institutions at Pisa and Epidaurus, the worship of Apollo was first introduced by foreign colonists ; and from the Hymn to Apollo, it may be presumed, that Delos and Crete were the more ancient seats of the same idolatry. It would also seem from the same poem, that, prior to its introduction, Delphi was already famous for its sanctity, and that its fountain was the object of religious veneration. Apollo is represented as assuming the name of Delphusius, on partaking of the fame which the nymph of the fountain before enjoyed undivided. The nature of the more ancient worship which he consented to share, may be gathered from the fact, that one of the Phædriades is said to have been sacred to Bacchus ; also, that the Corycian Cave was consecrated to the same deity, as well as to Pan and the Nymphs ; and that the Dionysian orgies were celebrated by the Athenian Thyades on the summit of the mountain.* It has

* That Bacchus, Osiris, Adonis, Dionusus, Liber, are all names of the same deity, the sun, has been shewn from many ancient testimonies. Thus, in an epigram of Ausonius, cited by Mr. Faber, in his Dissertation on the Cabiri (vol. I. p. 156),

been remarked, that Homer makes a clear distinction between Apollo, or Phœbus, and the Sun ; and it is impossible to read the Hymns ascribed to him, more especially those to the Sun and Moon, without perceiving that, in his mythology, they had no connexion with Apollo and Diana. There is the same marked distinction between Vishnoo and his incarnation Krishnu, the Hindoo Apollo, who, as a herdsman, an archer, the destroyer of a dreadful serpent, and the patron of music, is the very counterpart of the Delphic god. May we not then interpret Apollo's assuming the name of Delphusius, as implying that his worship was grafted on that of the elder idolatry, by which means he assumed the character, or was recognised as an incarnation of the great solar deity ? The Author of the Hymn seems to pun on the word Delphi, in making Apollo transform himself into a dolphin (δελφίς). That the word was a foreign one, and not understood, is very plain. By some it was supposed to denote that Delphi was the centre or navel of the earth. It probably implied an oracle. Mr. Faber makes it *Tel Phi*, the oracle of the sun ; and Jacob Bryant would tempt us to resolve the Nymph who

*“ Ogygia me Bacchum vocat ;
Osirin Ægyptus putat ;
Mysi Phanacem nominant ;
Dionuson Indi existimant ;
Romana sacra Liberum ;
Arabica gens Adoneum.”*

Sophocles addresses Bacchus as the glorious leader of the fire-breathing stars ; and Virgil (Georg. i. 6) thus addresses the same deity :

——— *“ Vos, o clarissima mundi
Lumina, labentem cœlo qui ducitis annum,
Liber et alma Ceres.”*

In the Orphic Fragments, it is declared :

Εἰς Ζεὺς, εἰς Ἀΐδης, εἰς Ἥλιος, εἰς Διόνυσος.

originally presided over the sacred precincts of Delphusa, into *Ain omphe, fons oraculi*.* The Pythic cave was, in all probability, a lucky discovery, which was subsequently pressed into the service of the deity, and became so lucrative a source of attraction, and ultimately so important a political engine, as to eclipse every other mystic fount, or cave, or grove that had been sanctified by the ancient superstition. This may serve to explain how it came to pass, that the son of Latona, far inferior in dignity to Olympian Jove or the Lycæan Pan, should have been exalted to the highest rank in the Pantheon, as the patron deity of that theocracy which in a sense governed Greece.

“On leaving the monastery of Elias,” Dr. Clarke says, “we found a recess hewn in the rock, either for a sepulchre or an oracular cave. The walls of the temple extend near to it. Within this recess are arched cavities upon the right and left; and there is one in front, lined with painted stucco, having two smaller cavities over it, and above the whole, a bull’s head very finely sculptured.” Mr. Dodwell saw no appearance of an “oracular cave,” but says: “Near St. Elias are two sepulchral chambers cut in the rock, one of which contains a sarcophagus with its cover still entire; some other sepulchres of the same kind are seen in different parts of the rock.”† Hard by,

* See Faber on the Cabiri, vol. i. p. 66. Bryant’s Mythol. vol. i. p. 110, 345. *Δελφύς* signifies matrix; but *δελφοί* has been derived from the Arabic *telb*, to inquire. See Jones’s Greek Lexicon. The Scholiast of Euripides makes *delphin* to be the name of the serpent.

† A short distance from the monastery of the Kalogeroi, in the way to Arakoba, are similar sepulchral caverns, containing, when Mr. Dodwell travelled, some *unopened* sarcophagi. One of these sepulchres has been very magnificent; the rock is flattened and cut in the form of a folding-door, similar to the sepulchres at Telmes-

there is "an alcove," or semicircular grotto hewn in the rock, with a seat all round it; of which there are other examples near Grecian temples.* When seated within this grotto, the view embraces the whole *coilon*† or circus of the ancient city. "Indeed," says Dr. Clarke, "to have a faithful conception of what Delphi was, it is only necessary to imagine an ancient theatre, with terraces of stone instead of seats, rising one above the other, of sufficient width to admit of temples and other public buildings; the Stadium being the uppermost structure of the whole series, and the Castalian Spring and the Gymnasium at the right extremity. The front work of these terraces, being perfectly even and perpendicular, is every where artificial. The masonry remains in many places entire; but, as it does not now continue throughout the whole semicircle, a hasty observer might conclude

sus in Carla. There is a large perpendicular fissure in the rock, apparently occasioned by an earthquake. "The Kastriotes have a tradition, that, at the birth of Christ, a priest of Apollo, who was sacrificing at this place, suddenly stopped the sacrificial ceremonies, and declared to the multitude, that the son of a God was at that moment born, whose power would equal that of Apollo, but that the Delphian god would ultimately triumph over the new-born divinity. The words were scarcely uttered, when the rock was rent in two by a clap of thunder, and the priest was consumed to ashes by a flash of lightning."—DODWELL, vol. ii. p. 195. A mile from Kastri, are ruins of a small square edifice, strongly built of large stones, the entrance by a door diminishing almost imperceptibly towards the top: the interior is a mass of ruins; but the remains of a large sarcophagus near it, shew it to have been the sepulchre of some distinguished personage.

* There is one of a similar kind attached to the temple of Neptune at Kalauria (see p. 133 of this volume), and another at the entrance of Pompeli. That of Delphi is considerably buried. An inscription states that it was erected, Aristagoras being archon of Delphi, and Alexander polemarch of Ætolia.

† It is styled by Pindar, *κοιλοπεδων ναπος*; in Homer's Hymn to Apollo, *κοιλη—βησσα*; by Strabo, *Θιατροειδης*.

that the detached parts were so many separate foundations of temples. There is enough remaining to enable a skilful architect to form an accurate plan of the city; but it should be fitted to a model of Parnassus." The situation of both the streets and the houses, Mr. Dodwell says, may be discerned by the alternation of narrow and broad terraces. Some transverse streets seem to have intersected the others nearly at right angles, and the town, when entire, must have exhibited a most imposing spectacle. Yet, few fragments of marble are now to be found among the ruins;* and the soil is too thin to conceal large masses. All its pomp and opulence and architectural splendour have vanished like a dream of which only the indistinct remembrance survives. Numerous fragments of terra cotta vases are found here, which preserve in all their original freshness, their imperishable red and black polish. It may be said of them, that they form in this instance,

"monumentum ære perennius."

The village of Kastri consisted, in 1806, of ninety cottages. The inhabitants were Arnauts, who spoke both Greek and Albanian, and wore the same costume as the Galaxidiotes.† The huts of the poorer people

* Sir W. Gell, however, represents the architectural fragments at Kastri to be so numerous as to lead one to imagine that the city was full of porticoes and colonnades. He mentions in particular, in the monastery, a column of blue marble; also, columns of Pentelic marble, two feet five inches in diameter, which may have belonged to the great temple; besides various Ionic columns and a Doric capital. See *Itin. of Greece*, p. 184.

† Dr. Clarke makes them Greeks, and adds: "Wherever Greek peasants are found in the villages, instead of Albanians, want and wretchedness are generally apparent." The real cause of this wretchedness, however, is stated to have been a contribution which the village had lately been laid under by Ali Pasha, to make up

consisted of one long room ; the papas and a few others had houses consisting of two rooms raised over a ground floor, which was divided into stable, cow-house, and cellar ; but even these houses were without the luxury of a chimney or glazed windows. Mr. Dodwell found the cold extremely piercing. The inhabitants seemed alike poor and uninformed ; yet, Kastri had its school, and most of them could both read and write. Sugar was to them a novel luxury, and the power of India rubber in effacing some pencil lines, excited their suspicion of magic. The Kastriote women are described as combining with fine figures, handsome profiles, good teeth and large black eyes ; in short, as distinguished by “ native beauty and unadorned elegance.” Mr. Dodwell was fortunate enough to purchase of the villagers eighty coins, some of great rarity. Below the village, there is a very remarkable echo.

Opposite to Delphi, and visible from it, there is a cave in Mount Kirphis (now called Zimeno), which attracted our Traveller's attention. It is fabled to have been the abode of an enormous monster named Lamia and Sybaris, who devoured men and flocks, but was at length destroyed by a certain Eurybates. In descending from the Castalian spring towards the glen of the Pleistos, some large masses of rock are seen, not far below the monastery, which have evidently been detached from Parnassus, “ and are, no doubt, the same that fell upon the army of Xerxes, according to the testimony of Herodotus and Diodorus. Pausanias and Justin relate, that they fell when Brennus was before Delphi, and destroyed great part of his

which, every thing they possessed had been seized. “ In its present condition,” he adds, “ there is not in all Lapland a more wretched village than Kastri.” The climate must make some difference.

army." The son of the papas pointed out one of the largest of these masses, and said it was *του Απολλωνος η καθεδρα*—the chair of Apollo. At the bottom of the glen, the Castalian stream forms a small cascade, and in a few paces, enters the Pleistos, near the remains of a bridge. Three quarters of a mile to the east of the fount, another stream gushes out of the side of Parnassus, and after turning some mills in its rapid descent, swells the waters of the same river. Having forded the rapid current, Mr. Dodwell, not without some difficulty, made his way through marshy ground and olive-plantations, and up the rugged side of the mountain, to the object of his curiosity, which ill repaid his labour. It is a natural cavern about forty feet deep, and contains only a few fragments of loose wall, which constitute a rustic Greek chapel. It bears the singular appellation of the Cave of Jerusalem.

Mr. Dodwell was prevented from visiting the Corycian cave, by a heavy fall of snow which covered the mountain. We are indebted to another English Traveller, Mr. Raikes, for a description of this interesting natural curiosity.

THE CORYCIAN CAVE.

ABOUT two hours from Kastri, on the road to Livadia, is the large Greek village of Rachova or Arakoba, situated on the sloping side of Parnassus, famous for its wine, and more remarkable for the longevity of its inhabitants.* Here there is a cavern with a church in the interior, and a magnificent evergreen oak near its mouth, but no traces of any ancient site. From the

* This village was burned by Mustafa Pasha in 1823. See vol. i. p. 190. It contained in 1800, 250 houses, inhabited by Albanians and Greeks.

village, the view extends over the flat summits of Kirphis to the Corinthian Gulf, and the mountains of Achaia are seen overtopped by the snowy peaks of the Arcadian range. The declivity of the mountain is cultivated with an industry "worthy of Switzerland," every spot of vegetable soil being covered with low vines. "The shallow soil is sometimes interrupted by great masses of rock which rear themselves above the surface; and the careful husbandman, unwilling to lose the corner on which he must otherwise have heaped the loose stones gathered from the rest of the field, had raised them in pyramids on these masses." The vineyards are soon passed, and the ascent becomes more and more steep, until, in an hour from Arracoba, the traveller is surprised to find himself at the entrance of a wide plain of considerable extent and under cultivation, where he might expect to see nothing but rocks and snow. High above this wide level, the ridges of Parnassus rise on the north and east, covered with snow and hidden in clouds. The plain, Mr. Raikes says, cannot be less than four or five miles across. A large, dull-looking village is placed in the middle of it, and a lake with banks most beautifully broken is seen on the left. * The view to the southward is very extensive and striking. Mount Kirphis is seen to terminate in a flat table land well cultivated and studded with villages, and the mountains of the Morea fill up the distance.

"We rode across the plain towards the north,"

* This lake and another near it are supposed to be the reservoirs of the Castalian spring, which increases till the month of May. The lake itself is much diminished in summer. In the way to the cave, two streams are passed at their junction; one, called Terginiki, rises at once from a large hole at the foot of the rock: the other rises in the same manner from a rock called *Kouphio Litho*. GELL'S *Itin.* p. 190.

continues Mr. Raikes, “ and leaving our horses at the foot of the ascent which bounded it, climbed up a steep and bushy slope to the mouth of the Corycian Cave. I had been so repeatedly disappointed with scenes of this kind,—they had so generally appeared inferior to the descriptions given of them, that I expected to meet with the same reverse here, and to find nothing but a dark, narrow vault. I was, however, to be for once agreeably surprised. The narrow and low entrance of the cave, spread at once into a chamber 330 feet long, by nearly 200 wide. The stalactites from the top hung in the most graceful forms, the whole length of the roof, and fell, like drapery, down the sides. The depth of the folds was so vast, and the masses thus suspended in the air were so great, that the relief and fulness of these natural hangings, were as complete as the fancy could have wished. They were not, like concretions or incrustations, mere coverings of the rock ; they were the gradual growth of ages, disposed in the most simple and majestic forms, and so rich and large, as to accord with the size and loftiness of the cavern. The stalagmites below and on the sides of the chamber, were still more fantastic in their forms, than the pendants above, and struck the eye with a fancied resemblance of vast human figures.

“ At the end of this great vault, a narrow passage leads down a wet slope of rock. With some difficulty, from the slippery nature of the ground on which I trod, I went a considerable way on, until I came to a place where the descent grew very steep ; and my light being nearly exhausted, it seemed best to return. On my way back, I found, half buried in the clay, on one side of the passage, a small antique *patera*, of the common black and red ware. The incrustation of the grotto had begun to appear ; but it was unbroken,

and I was interested in finding this simple relic of the homage once paid to the Corycian Nymphs by the ancient inhabitants of the country. The stalagmitic formations on the entrance of this second passage, are wild as imagination can conceive, and of the most brilliant whiteness.

“ It would not require a fancy lively as that of the ancient Greeks, to assign this beautiful grotto as a residence to the Nymphs. The stillness which reigns through it, broken only by the gentle sound of the water which drops from the points of the stalactites (the ὕδαρ’ ἀνασποντα of the grotto of the Nymphs in the *Odyssey*), the dim light admitted by its narrow entrance, and reflected by the white ribs of the roof, with all the miraculous decorations of the interior, would impress the most insensible with feelings of awe, and lead him to attribute the influence of the scene to the presence of some supernatural being. An inscription which still remains on a mass of rock, near the entrance, marks that the cavern has been dedicated to Pan and the Nymphs.” *

The Cave is called by the natives *Sarand’ Auli*, the Forty Courts, and they say it will contain three thousand persons. It was notorious as a place of rendezvous for the robbers of Parnassus. The fortified cave of *Odysseus* must be the counterpart of the Corycian, only still more inaccessible. The distance from *Arracoba* is two hours, or four from *Kastri*; but the direct road from *Delphi*, by which *Pausanias* ascended to it, was only 70 *stadia* in length, or about eight miles and a half; and this road, *Sir W. Gell* says, may yet be traced from the western gate of the ancient city.

The most minute and interesting description of

* *Walpole’s Memoirs*, pp. 312—14.

this celebrated mountain is given by Dr. Clarke, who ascended its summit in proceeding from Kastri to Velitza.

ASCENT TO THE SUMMIT OF PARNASSUS.

AT nine o'clock A. M. (Dec. 16), he set out from Arracoba with four guides, and in an hour, "after having surmounted the first precipices, found a large crater, with a village in it, called Kallidia or Callithea, the summer residence of the Arracovians, who cultivate the plain at the bottom of this crater, and, during the hottest part of the year, come hither to collect its harvest. Thence, turning from the former line of our ascent (which had been towards Delphi), we proceeded," he continues, "in an opposite direction, and, after two hours' progress, looked down from a great height, upon Arracovia. At twelve, we found the thermometer had fallen to 44° Fahr: Presently we came to another plain, with a well in it, full of clear water. Here we halted and regaled ourselves with bread and wine. It now began to be cold; the road being as before, steep, but admitting the horses to follow us the whole way. At this place, also, vegetation began to disappear. Thence, climbing the mountain on its north-eastern side, we found it bleak, and destitute of herbage: higher up, we passed through snow, lying in patches. At length, we reached a small plain upon the top of the mountain, and also in the bottom of a crater, containing a pretty large pool, frozen over. In this respect, the summit of this mountain resembles that of the Kader Idris in Wales. The sides of the crater, rising in ridges around this plain, are the most elevated points of Parnassus. We climbed the highest of them, which was

upon our left hand, but with great difficulty, as the sides were a glacier covered with hard and slippery ice, and our fingers, in spite of our exertions, were benumbed. At last, however, we reached the utmost peak, and having gained a footing upon its top, stood in pure ether; for, although there were clouds below, we had not one above us. It was now two o'clock P.M. If the wind had blown from the north, we could not have remained an instant in this icy region. Even with a soft breeze from the west, we had no sooner exposed our thermometer, than the mercury fell 2° below the freezing point.

“ Having been for years engaged in visiting the tops of mountains, the Author must still confess, that he never saw any thing to compare with the view which he beheld from the summit of Paruassus. He possessed no other means of ascertaining its elevation, than by attending to the objects visible in the horizon, but he believes it to be one of the highest mountains in Europe. The Gulf of Corinth had long looked like an ordinary lake, and it was now reduced to a pond. Towards the north, beyond all the plain of Thessaly, appeared Olympus with its many tops, clad in shining snow, and expanding its vast breadth distinctly to the view. The other mountains of Greece, like the surface of the ocean in a rolling calm, rose in vast heaps; but the eye ranged over every one of them. Helicon was one of these, and it is certainly inferior in height to Parnassus. One of the principal mountains in the Morea, now called Tricala,* made a great figure in that mountainous territory: it was covered with snow, even the lower ridges not being destitute of it. We

* The guides said, that this mountain was near Patras: it must be a summit of Panachaikon.

looked down upon Achaia, Argolis, Elis, and Arcadia, as upon a model. Almost every part of the horizon was clear excepting the east, north-east, and north-west; our view being obstructed towards the Ægean and Mount Athos, as well as towards Epirus, by our being above the clouds, which concealed every object towards those points, although the day proved remarkably favourable for our undertaking in other respects. The frost was, however, so piercing that we were in haste to conclude our observations.*

“ The summit and all the higher part of Parnassus are of limestone, containing veins of marble and a great quantity of a blue *lumachella* wherein are embedded very large *entrochi*. The surprising appearance of such shells at this enormous elevation, is very remarkable. We found them upon the highest peak and over all the mountain.† But all the limestone of Parnassus is not thus characterised. In places where the melting snow had disclosed the naked rock, we observed the most remarkable effect of weathering that, as far as our knowledge extends, has ever been noticed. A spontaneous decomposition of the stone had taken place; and this had occasioned rifts and fissures to a considerable depth. We have described all the higher region of Parnassus as bleak and destitute of herbage. A few rare plants, however, may be noticed here and there, even to its very peak; and those Alpine herbs are often characterised by woolly leaves. We found the Alpine daphne sprouting

* The following bearings were taken by the compass. Acrocorinthus, due S. Helicon, S.E. and by S. Hymettus, S.E. Negropont, S.E. and by E. Olympus, N. and by E. Tricala, S.W. and by S. Galaxidi, W.S.W.

† Similar phenomena were noticed by Burckhardt upon the summit of Mount Lebanon.

through the snow and ice, quite up to the summit. We also collected specimens of a pine belonging to the same species as the balm of Gilead and the silver fir, but most resembling the latter.*

“ We began to descend the north-west side of the mountain, having ascended by the side facing the south-east. Soon after leaving the summit, our guides pointed to one of the lower ridges which commanded our passage down, and to which they gave the name of Lugari or Lycari; perhaps the Lycorea of Pausanias.† The peasants in the plains of Bœotia call the whole mountain by the name of Lakura; but those who reside upon Parnassus still retain among them its ancient name, calling the heights by a general appellation, Parnassu, and one of the ridges in particular, Lugari. In our way down, our course afterwards bore towards the east. At seven o'clock P.M., in a woody region of the mountain (about three-fourths of the journey down), we arrived at the mo-

* Dr. Clarke enumerates the following plants in a note, *Daphne Alpina*. *Potentilla speciosa*. *Campanula rupestris*. *Pinus balsamea*. *P. picea*. *Euphorbia myrsinites*. *Dryopis spinosa*. A very beautiful species of *Cineraria*. A new species of *Cherleria*, called by the Author, *stellata*. Dr. Sibthorpe, who ascended the summit of Parnassus in June 1794, collected many curious plants on the sides of the precipices, but found few which could strictly be called Alpine: “ those of the highest region would only be regarded as sub-alpine.” In a third attempt to reach the summit, however, he met with several plants he had not before noticed. His account is very indistinct and imperfect. See Walpole’s *Memoirs*, p. 67, &c.; and *List of Plants*, *ibid.* p. 235.

† The village of *Lyakoura* is about three hours from Kastri. It is deserted in winter on account of the snow, the inhabitants then descending to the neighbouring villages. “ I spoke to some of the peasants of Lyakoura,” says Mr. Dodwell, “ who informed me that their village possessed considerable traces of antiquity. The ancient Lykoreia was founded at the time of Deucalion’s deluge, about 1503 B.C. One of the earliest names of Parnassus was Lykoreia.”

nastery of the Virgin of Jerusalem, beautifully embowered in the midst of pine-groves, overlooking the mountains of the Locri and the Dryopes, and the extensive plains watered by the Cephissus. This monastery contained fifty caloyers,* who expressed more astonishment at our coming, and seemed more inquisitive, than any we had before seen in Greece; but their state of ignorance did not differ from that of the other wild tenants of their lofty wilderness. Their order is that of St. Basil. There, is in fact, no other order among the Greeks. They profess chastity and obedience. Their way of living is very austere; for they abstain wholly from flesh. Most of their time is taken up in barbarous devotional ceremonies, either in a recitation, against time, of the Psalter, or in bowing and kissing the ground; nor is it possible to conceive that a Cree Indian, capering before his idol in the wilds of North America, exhibits a more abject debasement of human intellect, than one of these caloyers in the exercise of his *μετανοιαί* (bowings), three hundred of which he is obliged to perform every twenty-four hours. The one half of those bowings they perform in the first two hours of the night, and the other half at midnight, before they rise to matins, which are to begin four hours before day, and to end with the dawning of the morning. In summer time, the day breaks upon them, and the sun rises before their devotions are ended; so that they have scarcely the time and the liberty of convenient and natural repose. These devotions are evidently heathen ceremonies, and the services are also almost heathen. A traveller might have found the same mummerly practised two

* “A name derived either from *καλός ἱερεύς*, good priest, or from *καλογεραῖοι*, good old fathers.”

thousand years ago. Judging, indeed, from these vigils, wherein all their devotion appears to consist, the religion of Christ seems to be as foreign to those who call themselves its ministers, as if it had never existed; for, with the exception of now and then a hymn sung in honour of the Virgin, or upon the festival day of some saint, nothing connected with the history of Christianity or its worship seems to have been introduced.

“ Being curious to know whether such a thing as a Bible, or even a copy of any one of the Gospels in their own language, existed among them, we asked permission to examine the books of their church; but they had none, nor were any of them able to read; neither had they any library or manuscripts belonging to the monastery. Yet, when we spoke of the *cheirophyla* found in the monastery at Patmos, they seemed perfectly to understand us, and said, that there were many such in the monastery of St. Luke.”

The next day, on leaving the monastery, the learned Traveller set out in a N.W. direction, descending the side of the mountain for half an hour. At the end of two miles and a half, he passed a ruined village called Neocorio, and in an hour and a half, the village of St. Mary's with a fountain. Continuing along the base of the mountain, he passed two very large pits, on the edge of each of which was a tumulus, and beyond them, the foundations of a square structure built of large blocks. This place is now called the Giant's Leap; for what reason, does not appear. Presently he came to another tumulus, upon which a Turkish sepulchre has been constructed; and after passing the bed of the torrent Cachales (now called *κακο-ρουμεα*, the bad stream), saw some more sepulchres hewn in

the rock. A little further, the walls of the ancient Tithorea are seen, “ extending in a surprising manner up the prodigious precipice of Parnassus, which rises behind the village of Velitza. Their remains are visible to a considerable height upon the rocks, and even one of the mural turrets. In this precipice, above the ruins, there is a cavern, concerning which marvellous stories are told by the peasants. The water of the Cachales was rushing in a furious torrent down the steep : it appeared of a milky colour, owing to the calcareous matter with which it was impregnated.

“ Delphi and Tithorea, on different sides of the mountain, were the halting-places of those passing over Parnassus, at the distance of 80 *stadia* from each other ; * being situate as the towns of Aoste in Piedmont and Martinach in the Vallais, are with regard to Mount St. Bernard. The whole district on the southern side was Delphic ; while all the country on the northern side was called Tithorea. The olives of that city were so highly celebrated, that they were conveyed as presents to the Roman emperors : they still maintain their ancient reputation, being sent as an acceptable offering to the pashas and other grandees of Turkey. † The village of Velitza (Belutza) contains about eighty houses. The chief produce of the land is wine, cotton, and corn : the wine is excellent. They are at present in a most wretched condition, owing to the extortions of Ali Pasha, or of those who have plundered in his name. In the short space of six months, they had paid to his tax-gatherers, as

* Sir W. Gell thinks this must be an error.

† No olive-trees are now found in the immediate vicinity of Velitza, though the oil of this place was anciently esteemed the best in Greece.

they told us, eighty purses; a sum equivalent to 40,000 piastres. Poverty is very apparent in their dwellings; but the cottages of Phocis are generally as much inferior to those of Bœotia, as the latter are to those of Attica. Nor can it be otherwise where the wretched inhabitants are so oppressed by their lords. The whole earnings of the peasant are here taken from him: he is scarcely allowed any means of subsistence. Add to this the frequent calamities of sickness and fire; and plague, pestilence, and famine will be found to have done their work. This village had been twice burned within one year by banditti. As one source of consolation in the midst of so much misery, the inhabitants told us, they had no Turks resident among them.”*

Tithorea† began to decline soon after the Christian era. In the time of Pausanias, though in a state of decay, it contained a theatre, a forum (or agora), and the grove, temple, and statue of Minerva. At the distance of eighty *stadia*, there was a temple of Æsculapius, and at forty *stadia* from that temple, was a *peribolus* containing an *adytum* or sanctuary of Isis. Dr. Clarke was unable to discover the theatre, but he found the forum,—“a square structure built in the Cyclopean style, of large masses of stone, laid together with great evenness and regularity, but without any cement.” The walls are of the third and fourth styles, and are fortified with square towers in good preservation, approaching the angular construction, and apparently less ancient than the other parts of the wall.

* Clarke's Travels, vol. vii. pp. 270—80.

† The most ancient name of the city was Neon. Tithorea is plausibly derived by Bryant from *Tith-Or*, the mountain of Orus or Apollo. The Egyptian solemnities observed here in honour of Isis, favour this etymology.—See CLARKE'S *Travels*, vol. vii. 8vo. p. 280.

On descending from Velitza, Dr. Clarke again crossed the Cachales, and, in less than an hour, reached an ancient site to the left of the road, called *Palaio Thiva* or Theba. The indistinct traces of walls are alone discernible. Dr. Clarke conjectures that Ledon may have stood here; a city abandoned in the time of Pausanias. About an hour to the east, on the other side of the Cephissus, is the village of Turco-chorio, which contains a mosque and a Greek population, and has been erroneously supposed to occupy the site of Elateia, the largest city in Phocis, next to Delphi; but it contains no ruins; and the name of Elateia is evidently preserved in that of the village of Eleuta (pronounced Elevta), which stands on its ruins, two hours and ten minutes E.N.E. of Tithorea.

"The ruins of Elateia," Mr. Dodwell says, "are situated at the foot of some hills which unite with the chain of Cnemis and Ceta. Its position was well adapted for securing the narrow passes that lead from the Epicnemidian and Opuntian Locris into this part of Greece. The acropolis was on an elevation of moderate height, and, from the few remains of walls, appears to have been constructed in the rude Tirynthian style. Elateia was a place of considerable strength and importance, and, though burned by the Persians, it afterwards rose into power, and was enabled successfully to resist the attacks of Cassander, and subsequently of Taxiles, the general of Mithridates. The principal objects at Elateia worthy of attention in the time of Pausanias were, the agora, the sepulchral *stele* of Elatos, (the supposed founder,) a temple of Æsculapius, and a theatre, of which some small remains may be seen." He mentions also, at the distance of twenty *stadia*, a temple of Minerva Kranaia, the ruins of which are found at about that

distance from the modern village. Proceeding in a northern direction by a gentle ascent, Mr. Dodwell reached, in half an hour, a church with some blocks about it, and a large broken vase, apparently the ancient receptacle of a fountain that here issues from the rock. In a quarter of an hour further, he arrived at the ruins of the temple, situated precisely as Pausanias describes it, on a steep rock of inconsiderable height and dimensions, surrounded with a peribolus, the southern side of which is supported by a terrace wall of great antiquity, composed of eleven layers of stones. "The temple itself was of smaller dimensions than the Theseion at Athens, and built upon the same plan. The lower parts of four columns are yet standing: they are of stone, and fluted Doric, two feet seven inches in diameter. A church has been erected on the spot. The view from hence over the plain of Elateia is very fine.

Dr. Clarke proceeded direct from Velitza to Dadi, in a direction more to the N.W., crossing over a projecting foot of Parnassus, and passing, by a bridge, a river called *Karafpotami*, "Madam's River." Dadi is described as a large Greek town, containing 700 houses and some good shops: it is built in a theatrical form upon a series of terraces facing the plain of the Cephissus. A hill beyond the town, where now stands a small church, has been anciently surrounded with walls, and one of the "mural turrets" is yet standing. Dr. Clarke thinks it must have been a place of great consideration; "probably Amphiclea." * From this place, he descended along an ancient military way, passing an aqueduct and ancient fountain,

* Sir W. Gell supposed Dadi to be Drymæa, the ruins of which Mr. Dodwell places at a *palaio-castro* and ancient site, an hour and twenty minutes further northward

into the plain of Elateia. He crossed the Cephissus by a bridge of five arches, and shortly leaving it to the right, began to ascend a part of the Cætean range (supposed to be the ancient Callidromus,) which bounds the plain on the north. Here, he noticed foundations of ruined walls on the left; higher up, on the right, a ruin called the church of St. John; and still higher, a mosque and ruined village called Mergenari. Thence, a very bad road leads to the summit of the narrow pass, where a magnificent view suddenly presented itself, extending over the whole of the Maliac Gulf, which looked like a lake in the vast depth below. Upon the right, projected the Cenæan promontory of Eubœa. Towards the left, extended in many a wavy line and sinuous projection, the summits and shores of Thessaly. Below, the towers of Bodonitza were seen upon a lofty conical hill rising among the craggy summits of the mountain, crowned with forests of oak and pine.

Bodonitza (or Pontonitza) is supposed by the learned Traveller to occupy the site of Thronium.* There is a modern fortress here, and there are remains of ancient walls below the hill on which it stands; but there are no antiquities, although the place must always have been an important bulwark in guarding this defile. Continuing (the next day) to descend by the ancient paved way, our Traveller suddenly found himself, at the end of an hour, in a small plain surrounded with mountains, just before the descent to the narrowest part of the defile falls off abruptly by a steep and uninterrupted declivity. Here, close to the

* Nothing can be more uncertain than these conjectures. Sir W. Gell says; "it might rather be Calliarus." Some have erroneously supposed it to be Opus; and "something may be said," we are told, in favour of its being Cnemis.

ancient way upon the right, is an ancient tumulus, upon which are broken remains of a massive square pedestal, consisting of large blocks of red marble breccia, encrusted with a brown lichen. Being the only tomb that occurs in the whole of this defile, and corresponding precisely in its situation to the description given by Herodotus, there can be no doubt, Dr. Clarke says, that this is the *polyandrium* erected in memory of those heroes who fell at Thermopylæ, whereon were placed five *stelæ*, one of which contained the “thrilling epitaph,” thus rendered by the learned Traveller :

“To Lacedæmon’s sons, O stranger, tell,
That here, obedient to their laws, we fell.”

The descent now becomes rapid, and the military way, which leads through thick woods, is in many places broken up by torrents, as described by Strabo. In about three quarters of an hour, the traveller reaches the remains of the ancient wall which formerly extended along the chain of Cæta, from the Maliac Gulf to that of Corinth, * forming the barrier of Hellas Proper towards Cætolia and Thessaly: it is composed of large and rudely-shaped stones, and put together without cement. Immediately beyond this wall, is a fountain overshadowed by an enormous plane-tree, † on leaving which the traveller enters upon a narrow, paved causeway, having on each side a deep and impassable morass, bounded, towards the east, by the sea, and on the west, by the precipices of Cæta. On a small narrow bridge, which marks the

* A distance of twenty-four leagues.

† It was at this fountain, Dr. Clarke supposes, that the Persian horsemen sent forward by Xerxes, saw the Spartans of the advanced guard under Leonidas, occupied in combing their hair, or in gymnastic exercises.

most important point of the passage, there is a Turkish *derveni*, still, as in ancient times, guarded by sentinels ; and a little further on are the hot springs, once sacred to Hercules, and still known by their ancient name (*Thermæ*), from which this defile received its illustrious name.

THERMOPYLÆ.

THESE springs are about half way between Bodonitza and Zeitoun. They issue principally from two mouths at the foot of the limestone precipices of Œta. The temperature, in the month of December, was found to be 111° of Fahrenheit.* The water is very transparent, but deposits a calcareous concretion (carbonate of lime), which adheres to reeds and sticks, like the waters of the Anio at Tivoli, and the sulphurous lake between that place and Rome. A large extent of surface is covered with this deposite. It is impregnated with carbonic acid, lime, muriate of soda, and sulphur. The ground about the springs yields a hollow sound like that within the crater of the Solfatara near Naples. In some places, Dr. Clarke observed cracks and fissures filled with stagnant water, through which a gaseous fluid was rising in large bubbles to the surface, its fetid smell bespeaking it to be sulphuretted hydrogen. The springs are very copious, and immediately form several rapid streams running into the sea, which is apparently about a mile from the pass. Baths were built here by Herodes Atticus. The defile or strait continues for some distance beyond the hot springs, and then the road, which is still paved in many places, bears off all at once

* Dr. Holland found it to be 103° or 104° at the mouth of the fissures.

across the plain to Zeitoun, distant three hours from Thermopylæ.

Near the springs, there are faint traces of a wall and circular tower, composed of a thick mass of small stones, and apparently not of high antiquity. The foot of the mountain, however, Mr. Dodwell says, is so covered with trees and impenetrable bushes as to hide any vestiges which may exist of early fortifications. Herodotus says, that the wall built by the Phocians as a protection against the inroads of the Thesalians, was near the spring, and that it was formerly occupied by gates. This wall was subsequently repaired by the Greeks, at the time of the Persian invasion; was at a later period renewed and fortified by Antiochus, when defending himself against the Romans; and lastly, was restored by Justinian when that monarch sought to secure the tottering empire by fortresses and walls: he is stated also to have constructed cisterns here, for the reception of rain-water. The question is, whether this be the site of the ancient wall, as Dr. Holland and Mr. Dodwell suppose, or whether the spring referred to by Herodotus be not the fountain mentioned by Dr. Clarke, who describes the wall, not as traversing the marsh, but as extending along the mountainous chain of Œta from sea to sea. The cisterns built by Justinian would hardly be in the marshy plain, but must be looked for within the fortified pass. The topography of this part requires, however, to be more distinctly elucidated. Out of six celebrated rivers which discharged themselves into the sea, in the vicinity of Thermopylæ, only three can at present be identified with any degree of certainty: these are the Boagrius, the Asopus, and the Spercheius. The other three were the Melas, the Dyras, and the Phœnix.

“ We know from Strabo,” remarks Mr. Dodwell, “ that all this coast has been greatly changed by the violent efforts of nature ; and it is probable, that, since the time of the Geographer, the features of the country have been undergoing a gradual but unremitting alteration. The marshes have gained considerably on the sea, while the rivers which discharge themselves into the Maliac Gulf, continually rolling great quantities of earth, have formed long, low projections to a considerable distance from their mouths. The intermediate pools are every day more choked with sand and mud, which, in process of time, will probably be converted into marshy ground, and afterwards into cultivated land. Even the Cenæum promontory may, in the course of ages, become united with the Thessalian shore.”

It is very probable, however, that a more accurate examination of the spot will shew, that the accuracy of Herodotus and Strabo has been somewhat too hastily arraigned, and that the changes have been less considerable than this author represents. “ It is certain,” remarks Dr. Holland, “ that, as far back as the time of Herodotus, a morass formed one of the boundaries of the pass even in its narrowest part ; and it appears from his account, that the Phocians had artificially increased this, by allowing the water from the hot-springs to spread itself over the surface, with the view of rendering the passage yet more impracticable to their restless neighbours, the Thessalians. From the later descriptions of Livy and Pausanias, it is probable, that, before their time, this swampy plain had extended itself, and become more nearly resembling its present state.”

Formidable as this pass may seem, it has never opposed an effectual barrier to an invading army, the

strength of these Gates of Greece being rendered vain by the other mountain routes which avoid them. "The Persians," Procopius says, "found only one path over the mountains : now, there are many, and large enough to admit a cart or chariot." A path was pointed out to Dr. Clarke, to the north of the hot-springs, which is still used by the inhabitants in journeying to Salona. "After following this path to a certain distance, another road branches from it toward the south-east, according to the route pursued by the Persians upon that occasion." Dr. Holland ascended Mount Ceta by "a route equally singular and interesting, but difficult and not free from danger." After skirting for a mile or two along the foot of the high cliffs which extend westward from the pass, and form the southern boundary of the valley, he turned into a path winding upwards along a deep and thickly wooded recess in the mountains, through which a stream flowed towards the sea, which he supposes to be, "if not indeed the Asopus, either the Dyras or the Melas." Turning then to the right, and rapidly ascending for nearly an hour, he came to the very edge of the cliffs which overhang the valley ; lofty, precipitous, and rugged, yet clothed with a rich profusion of wood. The view from this point, of the plains of the Spercheius, of the Bay, and of the chain of Othrys was very magnificent. He now turned southward into the mountains by a rapid ascent, and reached towards evening, the miserable village of Leuterochorio, situated on a very lofty mountain-level, "probably that formerly inhabited by the Cœnians," but below the highest summits of Ceta.

When the Gauls under Brennus invaded Greece, the treacherous discovery made to him of a path through the mountains, compelled the Greeks to

retreat, to prevent their being taken in rear. Antiochus was in like manner forced to retreat with precipitation on seeing the heights above the pass occupied by Roman soldiers, who, under the command of M. Porcius Cato, had been sent round to seize these positions. In the reign of Justinian, the army of the Huns advanced to Thermopylæ, and discovered the path over the mountains. When the Sultan Bajazet entered Greece towards the close of the fourteenth century, there appears to have been little need of these artifices: a Greek bishop is stated to have conducted the Mohammedan conquerors through the Pass, to enslave his country. During the present Revolution, Thermopylæ has never opposed any serious barrier against the progress of the Turkish forces. The passes of Callidromus and Cnemis were disputed on one occasion with success by a body of armatoles under Odysseus; but they have since then been repeatedly suffered to cross the ridges of Othrys and Cæta without opposition.

We have now conducted the reader to the northern boundary of Ancient Hellas in this direction; and our contracting limits admonish us to hasten back to the point from which we started, that we may with as much speed as possible transport him to the once-glorious plains of Attica.

FROM DELPHI TO ATHENS.

ON leaving Kastri, Mr. Dodwell (to whose route we shall adhere) proceeded eastward through Arracoba* to Distomo, a village containing about 150 houses, built chiefly with the fragments of large blocks

* An hour and a half from Arracoba, are ruins of an ancient city on a hill, with a stream at its base, called Zimeno or Palaio Arakoba. A little further, is a spot where three roads meet, lead-

of a dark-coloured stone, extracted from the surrounding ruins of an ancient city, the ancient Ambrysos. The inhabitants are Greeks and Arnauts. The acropolis occupied a round hill a few hundred feet to the north of the village, where the foundations of the wall are still discernible; and the church of St. Elias probably stands on the site of a temple, with the ruins of which it appears to have been built. A copious fountain rises in the village, and forms a small stream which finds its way to a marsh a short way to the south. In the rocks of the acropolis are sepulchres. At two hours distance from Distomo, is the ancient Anticyra, now called Aspropiti.* There is here a good port, which is frequented by vessels for corn; and a few ruins are found on a bold promontory connected by an isthmus with the continent.

Distomo stands at the southern extremity of a rich plain, at the distance from Kastri of about five hours and a half. At rather more than an hour and a half from this place is the monastery of St. Luke Stiriotes, near the ruins of the ancient Stiris, out of which it has been built. Wheler styles this one of the finest convents in all Greece.

The monastery itself is a barbarous edifice and of an ordinary appearance, and the cells are very mean; but the church is described by Chandler as a sumptuous fabric. "It has suffered greatly, as might be expected, from age and earthquakes; and the outside is much encumbered and deformed by the addition of huge butting to Delphi, to Distomo, and to Daulis. This spot, now called *Derbeni*, or more generally *Στρίνη*, was anciently called Schiste. Some large blocks of stone here indicate, perhaps, the tomb of Laius.

* That is, "the white house," which may allude, Mr. Dodwell thinks, to the temple of Neptune which once stood here. Anticyra was proverbially famous for its hellebore, the root of a plant which was the chief produce of the rocky mountains above the city.

tresses to support the walls, and by the stopping up of several windows, particularly those of the principal dome. The inside is lined with polished marble, empannelled, but some of the chapels have been stripped. The pavement is inlaid with various colours, artfully disposed. The domes are decorated with painting and gilding in mosaic, well executed, representing holy personages and scriptural stories. The gallery is illuminated with pieces of transparent marble, called *phengites*, fixed in the wall in square compartments, and shedding a yellow light; but, without, resembling common stone, and rudely carved. A fabric thus splendid in decay, must have been, when recently finished, exceedingly glorious. Beneath the church is an extensive vault, in which mass is celebrated on certain festivals. It is the cemetery of the monks. The body is enclosed in a horizontal niche on a bier, which is taken out when wanted. The bones are washed with wine, and thrown on a heap. In the area are two flat tombs raised above the floor, erected, as the abbot informed us, over the founder, Romanus, and his empress.”*

From Distomo, Mr. Dodwell retraced his steps to “the tomb of Laius,” and then turned eastward into

* Chandler, vol. ii. c. 35. The author of some Iambic verses in praise of the monastery, which were shewn to Chandler, states this emperor to have been the son of Constantine Porphyrogenitus, who was crowned in A.D. 945, about the time that this Saint Luke, junior, the hermit of Stirlia, died. Gibbon, however, makes Romanus II. succeed his father not till 959; and he is said to have been poisoned by his empress in 963. Chandler has given a sketch of the life of this St. Luke; but it throws little light on the foundation of the monastery. The best description of the place is given by Wheler. He says, the monks possessed many manuscripts; but those which he was permitted to see, were only ordinary ones, as of service books, saints' lives, &c. There was a fair MS. copy of the works of St. Chrysostom in the chamber of one of the fathers, who

a narrow, barren glen, leading out into a cultivated plain; and at the end of two hours and twenty-three minutes, arrived at Daulia. This is an Albanian village consisting of sixty cottages and eighteen churches! These consecrated edifices were, however, for the most part composed only of four loose walls, formed of ancient fragments, and without a roof, the altar being frequently nothing more than either a slab of marble supported by the block of an ancient column, or the pedestal of a statue. "The Greek priests, as an expiation for great misdeeds, sometimes impose upon the penitent the construction of a church;" and these mock-chapels are the result. The remains of the ancient acropolis are found on an oblong rock above the village, which is precipitous on all sides, and must have been very strong. It commands an interesting view over the rich plain of Chæroneia and Panopeus towards Livadia. Parnassus is seen to great advantage from the plain below. A road runs directly up the mountain, passing over it to Delphi. There are some large caverns in the rock of the acropolis, which are now the retreat of sheep and goats; and to the west of this is a rocky hill, with a deep, narrow glen, through which runs a stream called Platania, flowing from Parnassus to join the small river called Aliphantino, when their united waters enter the Chæroneian plain. Mr. Dodwell crossed this river in proceeding the next morning to Agios Blasios,* the ancient Panopeus; distant one hour

read the ancient Greek pretty well. About a mile and a half off, there lived (in 1676) a hermit, who seemed to be emulous of the fame of St. Luke, and was already esteemed a saint. Wheeler visited him, and was so fascinated with the beauty and retirement of the scene as to be half inclined to turn caloyer himself!

* Pronounced *Airlash*: it is the English Saint Blase.

from Daulia. Here also is a ruined citadel with two dilapidated churches, but no remains of interest.* Leaving on the right the village of Kapourna (or Kaprena) on the site of the ancient Chæroneia, Mr. Dodwell traversed some rich pasture-land and some barren hills; then passed through some rich arable land, and, in three hours and a quarter, arrived at Livadia.

This city is the head-town of a jurisdiction extending over a rich territory which includes the ancient Phocis, Bœotia, and Eubœa. It has a voivode as governor, and a kadi as judge, and contained in 1806, about 10,000 inhabitants, half of whom were Greek, and half Turkish. "The Greeks," says Mr. Dodwell, "are powerful and rich. Here are six mosques, and as many principal churches: the latter are in the diocese of Athens. The chief commerce consists in cotton and the red dye called *prinari*, which they export to Trieste, Venice, Leghorn, Genoa, and sometimes England. The neighbouring plains produce silk, rice, tobacco, and corn: the wine is plentiful, but of the worst quality." The winters here are intensely cold, and the summers as violently hot, the thermometer sometimes rising to 96° within doors.† It is then a very unhealthy residence, as the waters of Lake Kopais then stagnate in pools and swamps, sending up pestilential effluvia. The plague raged here in the years 1785, 6, for fifteen months, and destroyed about 6000 persons. The place is also much infested by locusts. Altogether, Livadia, though,

* In one of these churches, Sir W. Gell says, "are curious paintings of the torments of the damned." He mentions also in a glen to the west of the village, a species of stone which, on being rubbed, emits an odour—probably the fœtid limetstone. "The story of Pyrrha and Deucalion refers to this."

† Mount Granitza, a branch of Helicon, intercepts the sun in winter, and the sea-breezes in summer.

from the north, it has a beautiful appearance, would seem to be a most uninviting place. The city is commanded by a modern castle, now mouldering into decay, which was a stronghold of the Turks in 1694: it exhibits very few ancient vestiges, but was probably the site of the ancient Medeia.*

Unattractive as the place is in itself, it acquires an interest from being pretty clearly ascertained to occupy the site of the sacred Grove of Trophonius. In this neighbourhood was the far-famed oracular cave, in which rose the fountains of Memory and of Oblivion. The scene of this imposing superstition is thus described by Mr. Dodwell.

“There is a rough and stony channel behind the town, worn by the winter torrents. From this glen rises a precipitous rock, on which stands the castle. In the eastern face of the rock is an excavated chamber, (12 feet 9 in. by 11 feet 4 in., and 8 feet 6 in. in height,) raised three or four feet from the present level of the ground, to which we ascended by steps formed by the present voivode, who uses it as a cool retreat in the summer. Within the cave, just under the roof, are still seen the remains of some elegant painted ornaments, particularly the funereal leaf which is delineated on terra cotta vases. It is probable, that this place contained the statues of *Æsculapius* and *Hygeia*.† The rock which is contiguous to the cave, is full of niches of various sizes for statues and votive offerings. Near this, the sacred fountain issues from the rock by ten small modern spouts: the water is

* Livadia was burned by Omer Vrionis in 1821; and *Odysseus*, in an attack upon the Turkish garrison, completed the destruction of the city.

† A stone bench within this chamber, Dr. Clarke thinks, may have been the “throne of *Mnemosyne*,” on which those who came from consulting the oracle underwent the interrogatories.

extremely cold and clear. On the opposite side of the channel is the other fount, the water of which, though not warm, is of a much higher temperature. The two springs of Memory and Oblivion, blending their waters, pass under a modern bridge, and immediately form a rapid stream, the ancient Hercyna. It contains excellent fish of a small size, and, in its way through the town, turns several mills: after a course of a few miles, it enters the Lake Copais.”

The second spring, which, Sir W. Gell says, *is still called Lephe*, (a corruption of Lethe,) forms the principal source of the Hercyna. Its waters, Dr. Clarke describes as troubled and muddy; and from this circumstance, as well as from the substances found floating in it, he supposes it to be the gushing forth of some river from a subterraneous channel.* The lively imagination of this Traveller has endeavoured to supply the want of existing data in describing this curious spot.

“ There was something,” he remarks, “ in the nature of the scenery here, which tended to excite the solemn impressions that were essential to the purposes of priestcraft. The votaries of the oracle were conducted through a grove to the *hieron*. Having reached the consecrated precincts, they could not avoid being struck with its gloomy and imposing grandeur. It is surrounded with rocks, bare and rugged, rising in fearful precipices to a great height; the silence of the

* This opinion was first suggested by Wheler. “ I do not,” he says, “ call it the fountain, but think that some other rivers from the Helicon do make it rise here by a subterraneous passage under the mountains.” Pausanias says, that the fountains are within the cave (καταβασιον; called by Strabo, χασμα; by Lucian, σπηλαιον); but his words, Mr. Dodwell thinks, “ must not be rigorously interpreted.” Dr. Clarke thinks, that the word described the glen or chasm. This will hardly be deemed satisfactory.

place being interrupted only by the roaring of waters bursting from their cavernous abyss. The most sacred part of the *hieron*, containing the narrow entrance to the *adytum* and the receptacle for the offerings, is a perpendicular rock of black marble.....Immediately below the chamber, a little towards the left hand, is the *stoma* or sacred aperture of the *adytum*. It is small and low, and shaped like an oven; and this, Pausanias affirms to have been the form of the artificial masonry adapted to its mouth: it is, in fact, barely capacious enough to admit the passage of a man's body." The Author's companion succeeded in introducing 'himself into this cavity, after they had removed the rubbish from the opening, but found the passage to be entirely closed at the depth of about six feet.

Whether this was really the entrance, must for the present remain problematical. Mr. Dodwell thinks, that the entrances are probably concealed under the present surface of the soil, which has the appearance of having been considerably elevated. The whole distance from the ancient city to the oracle, was covered with temples, *hiera*, and votive decorations. Of these or of the sacred grove, not a vestige is left. Higher up the glen, however, on the other side of the torrent, and in the face of a precipice, is *another* cave, "now a chapel, to which there is no ascent, except by a chain. The rock is there evidently artificially excavated, and there are marks in the floor, where columns or altars seem to have stood." This remarkable spot, which is mentioned by Sir W. Gell, neither Mr. Dodwell nor Dr. Clarke seems to have explored. "All these things," as Wheler says, "want good search and examination, and are not easily to be found out by travellers who stay but a little while in a place." The subterranean wonders and oracular jugglery of the Trophonian cavern

may possibly yet be brought to light by a little expense and perseverance. *

From Livadia, it is a distance of about five and twenty miles to Thebes. Fifteen miles from the former place, and ten from the Bœotian capital, are the ruins of the ancient Haliartus, now called Mikrokoura, which commanded a narrow pass between the foot of Mount Libethrius and the lake. The road now traverses a ridge of hills which separate the plains of the Cephissus and Copais from that of Thebes. This rocky pass is reputed to be the one where the Sphinx proposed to the traveller her perilous questions; and there is reason to believe, that it is the spot to which Sophocles refers as the scene of his story.

We must not now venture into Bœotia. It is a bleak, foggy, inhospitable region, and, moreover, at present quite Turkish. The reader must excuse us, if we do not suffer ourselves to be seduced from our purpose even by the venerable name of its capital; of which, nevertheless, we shall find room to say something in our description of Turkey. Our narrow limits compel us also to pass over for the present, the names of Thespeia and Platæa. It is by a dreary

* Who Trophonius was, is as unknown as the site of his oracle. Public games were anciently celebrated at Libadeia in honour of this "subterranean divinity;" as is proved by an inscription found by Wheler at Megara. Yet, Julius Pollux is the only ancient writer who mentions them. Trophonius is said to have been the architect who, with his brother Agamedes, built the temple at Delphi. Why he should have had divine honours paid to him, one cannot tell. The various reasons assigned for it, shew that the ancient Greeks were as ignorant on this point as ourselves. Anacharsis is wisely made to cut short the discussion by remarking, that "almost all the objects of Grecian worship have origins which it is impossible to discover, and unnecessary to discuss." (Vol. iil. p. 175.) Jacob Bryant tells us, that Trophonius "was a sacred tower, *toroph-on, solis pythonis turris*; an oracular temple dedicated to the sun, situated near a vast cavern.

and rugged pass over Mount Cithæron, that we enter Attica. Having reached one of the lower ridges, commanding a view of the Athenian mountains in the distance, the traveller descends through a narrow rocky glen, and at three hours from Kokla (Platæa), reaches a fountain called Petrokeraki, forming a small stream, which is soon lost among the rocks. Not far from this fount, the glen ends at the foot of a steep and rugged hill on the left, crowned with the ruins of an acropolis now called Giphto Kastro (apparently corrupted from *Αἰγυπτιου καστρος*), "probably the ancient Eleutheria." The walls, which are very perfect, are in the style of those of Mantinea and Messene: they are fortified with square towers at unequal distances, projecting from the walls, and divided into two stories. Many of them are nearly entire. The walls of the acropolis, which are eight feet in thickness, enclose an area of about 360 yards by 110, within which are remains of a large oblong rectangular building, composed of a few layers of blocks of a polygonal form, which perhaps constituted the *cella* of a temple. In a plain at the eastern foot of Cithæron, are heaps of blocks and traces, the remains of the lower town, to which this formed the citadel. Here, the roads to Athens and Corinth diverge. The former route now leads for three hours through narrow glens and a wooded tract, called *Saranta Potamoi* (Forty Rivers), at the end of which it issues in the great Thriasian plain, at the head of the Eleusinian Gulf; an arid level broken only by a few scattered olive-trees, some large balania oaks, and the projections of Mount Parnes adorned with firs. Crossing this long level, the traveller leaves Eleusis about a mile to the right, and soon enters upon the *Via Sacra* by which the great processions passed from Athens to the temple of Ceres. This conducts him at first un-



Engraved by J. Adlard.

VIEW OF ELEUTHERAI.

from a sketch by W. B.

derneath the cliffs upon the shore ; then, by a rapid ascent, between the hills *Ægaleon* and *Corydalus*, and past the picturesque monastery of *Daphne*, occupying the supposed site of the temple of *Apollo*. Half a mile beyond this, he catches a view of the eastern part of the plain of *Athens* ; and in a few minutes, a break in the hills discloses to view the “ sacred city,”

“ Built nobly, pure the air, and light the soil ;
 Athens, the eye of Greece, mother of arts
 And eloquence
 See there the olive-grove of *Academe*,
 Plato's retirement, where the Attic bird
 Trills her thick-warbled notes, the summer long ;
 There, flowery hill, *Hymettus*, with the sound
 Of bees' industrious murmur, oft invites
 To studious musing ; there *Ilissus* rolls
 His whispering stream.” *

ATHENS.

ATHENS, were we to attempt the illustration of its history and antiquities, would of itself require a

* Milton, *Parad. Reg.* b. iv.

† “ To give a detailed account of every thing which has been hitherto deemed worthy of notice in such a city as *Athens*,” is the remark of *Dr. Clarke*, (and we may be allowed to adopt his apology,) “ would be as much a work of supererogation as to republish all the inscriptions which have been found in the place.” Till towards the latter end of the sixteenth century, however, *Athens* had so totally ceased to attract attention, that the city was believed to have been totally destroyed. *Crusius*, a learned German, first endeavoured, in 1584, to awaken public curiosity respecting its remains and to promote investigation. *De La Guilletière*, in 1675, was the first traveller who published a description of the city and its antiquities. He was followed by *Sir George Wheler* and *Dr. Spon*. During the last and the present century, the publications relating to *Athens* have been constantly multiplying. *Chandler*, who visited Greece in 1765, devotes thirty-eight chapters (considerably more than half) of his second volume to *Athens* and its vicinity. Much of his description, however, is borrowed from the larger and splendid work of *Stuart and Revett*. *Mr. Dodwell* has

volume ; but the numerous publications in which they are minutely described, supersede the necessity of our entering upon the seductive and boundless field. Through the publication of Stuart more especially, Sir W. Gell remarks, " Athens has become more known than the other cities"—he might have said, than any other city—" of Greece." Research, indeed, would seem to be not yet exhausted. Mr. Dodwell has contributed some highly valuable illustrative matter ; and still, there seems scope for investigation and disquisition interminable. From the perplexities of our present task, we can extricate ourselves only by adhering to the brief and melancholy account of its present state which is furnished by the most recent travellers.

In 1812, Athens could boast of a population of 12,000 souls, not more than a fifth part of whom were Turks ; and the constant influx of foreigners gave it a more lively, social, and agreeable aspect than any other town in Greece. Even the Turks were remarked to have lost something of their harshness by coming in contact with so many Europeans, and to have acquired quiet and inoffensive habits. Englishmen, Frenchmen, and Germans might almost always be found here ; our countrymen, however, generally, in a tenfold proportion to the others, and

devoted no fewer than 230 quarto pages to this favourite subject ; and Dr. Clarke, who professes to confine himself to such observations as had not been made by preceding travellers, occupies three chapters (upwards of 80 pages, 8vo. edition) with his description of the city. Mr. Hobhouse has 100 pages (4to.) upon Athens. M. Chateaubriand contents himself with about 40 pages of sentimental description. In Sir W. Gell's *Itinerary of Greece*, (p. 35—47) will be found a brief and useful catalogue of the objects of chief interest. A learned paper on the Topography of Athens by Mr. Hawkins, is inserted in Walpole's *Memoirs*, and in the same volume are contained other communications relating to Attica.

taking Athens as a resting-place or a centre to more extensive research. "From whatsoever part of Turkey the traveller may arrive," says Dr. Holland, "he finds himself (at Athens) coming to a sort of home, where various comforts may be obtained that are unknown elsewhere in this country. Society is more attainable, and the Greek females enter into it in general with much less restraint than in Ioannina or other Greek towns." In fact, instead of a wretched straggling village, like Corinth, or a collection of huts scattered among the ruins of temples, Athens presented the appearance of "a large and flourishing town, well peopled, and containing many excellent houses, with various appendages belonging to the better stage of cultivated life."

Such was modern Athens at the beginning of the present century; but the ruthless contest which has been carried on during the past few years, has now left but a mass of ruins. It has been the scene of frightful massacre, devastating siege, and repeated conflicts. Mr. Waddington thus describes its appearance in 1824.

"The modern town of Athens was never remarkable for beauty or regularity of construction: it has now suffered the demolition of about one-third of its buildings. Many Turkish houses were burned by the Greeks, in the first siege of the citadel; many Greek houses were destroyed during the occupation of the place by Omer Brióni; and many of both have fallen into the streets from mere humidity and neglect. The churches and mosques have not met with greater mercy in this religious war; and even the ashes of the dead have not been allowed to repose in security. The spacious Turkish burial-ground at the foot of the Areopagus, formerly solemn and sacred, and now scattered over with the fragments of its monuments, and profaned by the insults of the conqueror, attests

the fury of a revenge not to be satiated by blood. That part of the town which lay immediately under the northern or Pelasgic wall of the citadel, where the house of poor Lusieri will be recollected as very distinguished, has naturally suffered the most severely.....

“The Greeks had scarcely obtained possession of the acropolis, before they made two discoveries, which could never have been predestined to any Mussulman. The one was a small subterraneous chapel, underneath (or nearly so) the right wing of the Propylæum, and which appeared to have been long filled with rubbish: the other was the celebrated fountain of Pan, rising so near the north-west corner of the citadel that it was immediately enclosed by a new bastion; and being now comprehended within the walls, it renders their defenders nearly indifferent to the caprices of the wind and clouds. In the midst of so much of devastation, I am deeply consoled in being able to add, that very trifling injury has been sustained by the remains of antiquity. The Parthenon, as the noblest, has also been the severest sufferer; for the lantern of Demosthenes, which had been much defaced by the conflagration of the convent, of which it formed a part, has already received some repairs from the care of the French Vice-Consul. Any damage of the Parthenon is irreparable. It appears that the Turks, having expended all their balls, broke down the south-west end of the wall of the *cella* in search of lead, and boast to have been amply rewarded for their barbarous labour. But this is the extent of the damage. No column has been overthrown, nor any of the sculptures displaced or disfigured. I believe all the monuments except these two, to have escaped unviolated by the hand of war; but almost at the moment of the commencement of the Revolution, the temple of Theseus was touched

by a flash of propitious lightning, so little injurious to the building, that we might be tempted to consider it as an omen of honour and victory.

“The present miseries of the Athenians are exceeded only by those of the Sciots and others, who have suffered absolute slavery or expatriation ; for, amid such aggravations of living wretchedness, we have not a tear to waste on those who have perished. Three times has that unhappy people emigrated almost in a body, and sought refuge from the sabre among the houseless rocks of Salamis. Upon these occasions, I am assured, that many have dwelt in caverns, and many in miserable huts, constructed on the mountain sides by their own feeble hands. Many have perished, too, from an exposure to an intemperate climate ; many from diseases contracted through the loathsomeness of their habitations ; many from hunger and misery. On the retreat of the Turks, the survivors returned to their country. But to what a country did they return ! To a land of desolation and famine ; and, in fact, on the first re-occupation of Attica, after the departure of Omer Bríóni, several persons are known to have subsisted for some time on grass, till a supply of corn reached the Peiræus from Syra and Hydra.”

“In my daily rides among the mountains and villages, I observed little else than distress and poverty. The villages are half burned and half deserted ; the peasants civil, but suspicious ; the convents abandoned or defaced, and their large massive gates shattered with musket-balls ; while human bones may sometimes be discovered bleaching in the melancholy solitude. In the mean time, there is no appearance of depression or indolence. A great portion of the ground is cultivated, and crops are sown, in the uncertainty who may reap them “for the immortal gods :” the

olives, too, and the vineyards, are receiving almost the same labour which would be bestowed upon them in a time of profound peace.

“ In the city, the bazar exhibits a scene of some animation ; and, owing to the great influx of refugees from Thebes and Livadia, some of whom have even preserved a part of their property, there is here no appearance of depopulation. There is even occasionally some inclination to gayety ; genuine, native hilarity will sometimes have its course in spite of circumstances, and the maids of Athens will dance their Romaic in the very face of misery. But it will scarcely be credited, that the celebration of the carnival is at this instant proceeding with great uproar and festivity. Drunken buffoons, harlequins, and painted jesters are riotously parading the streets, while Gourra’s sulky Albanians sit frowning at the fortress-gate, and the Turks and the plague are preparing to rush down from Negropont and Carysto.

“ It is true, however, that this delirium is by no means universal. Very many of the inhabitants are far too deeply sunk in wretchedness to respond to any voice of mirth. The pale and trembling figures of women, who stand like spectres by the walls of their falling habitations ; the half-naked and starving infants, who shiver at their breasts ; the faces of beauty, tinged with deepest melancholy, which timidly present themselves at the doors and windows of their prisons rather than their houses—objects such as these are so numerous, and so productive of painful sympathy, as to leave us little pleasure in the contemplation of the progress of revolution ; and Athens, however erect in her pride of independence, affords a very mournful and afflicting spectacle.”

Count Pecchio landed at the Piræus in the spring of the following year. It was the time of barley-har-



William Ashp. del.

ATHENS, FROM THE OLYMPIEUM.

London Published by J. Duncan Stevenson Row.

R. Adair. sc.

vest, and the road to Athens was thronged with women and children coming from the city to engage in the labours of the field, and to secure their produce before the Turks, like locusts, should arrive to lay waste the country. After a two hours' walk, amid olive-trees and vineyards, he entered Athens. The streets were full of *palikars*, but the houses were empty, the families and furniture being withdrawn. General Gourra had given orders for the women and children to evacuate the city, and had placed the acropolis in a condition to sustain a two years' siege. "If, therefore," adds the Count, "the Turks should wish to gain possession of Athens by force, they would purchase with their blood only heaps of stones; for, excepting a few houses, all the rest of the city is a ruinous wilderness."

The temple of Minerva Parthenos in the acropolis, is still, however, "the most magnificent ruin in the world." Though "an entire museum" has been transported to England from the spoils of this wonderful edifice, it remains without a rival. The history of this beautiful fabric is the history of Greece. First a temple sacred to the goddess of wisdom, it was next converted into a church consecrated to the idolatrous worship of the Panagia, and, lastly, was transformed by the Ottomans into a mosque. Alaric the Goth is supposed to have commenced the work of destruction. The Venetians, who besieged the acropolis in 1687, threw a bomb which demolished the roof, and did much damage to the fabric. Since then, the Turks have made it a quarry, and virtuosi and noble antiquaries have more than rivalled them in the work of havoc and spoliation, destroying

"What Goth, and Turk, and Time have spared."

War and "wasting fire" will probably ere long complete the demolition of "Athena's poor remains."

ÆGINA.

THE neighbouring islands of Ægina and Salamis (now called Colouris) have hitherto escaped from the devastating fury of the Turks, and have repeatedly afforded shelter to the fugitive population of Attica.* The former, pronounced by Sir W. Gell "one of the most interesting spots in Greece," has of late years been rising into importance and prosperity owing to its connexion with the commerce of Hydra. The inhabitants had formerly lived chiefly in a city built by the Venetians upon a mountain in the interior; but the love of commerce induced them to prefer the sea-shore, and they accordingly chose the site of the ancient Ægina. Here, in 1825, the emigrations caused by the Revolution, had assembled a mixed population of about 10,000 Greeks from all parts. Mr. Waddington states the number of refugees from Scio, Aivali, and Livadia, at nearly 1200, of whom about a fifth were men. To these were subsequently added about 1000 Ipsariots, who, after the catastrophe which befel their native island in 1824, sought an asylum here, where those who had preserved any property, continued to prosecute their maritime and commercial

* Mr. Waddington, speaking of Salamis, says: "That rock contains 11,477 souls, whom the circumstances of the war have reduced to misery: of these, 192 only are natives. The greater part are refugees from Bœotia: the rest are Livadians, with some few from Negropont and Aivali. During the period of the annual Turkish invasion, nearly the whole population of Attica is added to this list." Count Pecchio says: "This island, which has several times saved the ancient Athenians, gave an asylum in 1821, to full one hundred thousand Greeks. At the beginning of the winter, when the Turks usually retire, the families return to their firesides, if the fury of the Turks has not destroyed them."



Engraved by J. Wilson

From a sketch by J. Wilson

RUINS OF THE TEMPLE OF JUPITER PANTHELLENIUS AEGINA.

London: Published by J. Duncan, Rastropfer House

employments. — Ipsara is an arid, sterile rock ; Ægina, on the contrary, is a beautiful island, fertile, well-cultivated, and under a delightful sky ; yet still, Count Pecchio states, the Ipsariots sighed for their barren island.

The temple of Jupiter Panhellenius, situated on a mount of the same name about four hours from the port, is supposed to be one of the most ancient temples in Greece. The approach, by a winding path ascending through rich and varied scenery, is exquisitely attractive, and nothing can exceed the beauty of the situation. The ruin stands on the top of a wooded hill, of moderate height, but commanding a noble view of the greater part of the island, the whole of the Gulf, Salamis, and some of the more distant islands, the coast of Attica from the Scironian rocks to Cape Colonna,* the Parthenon and Eleusis. The temple is remote from any human habitation, and was formerly surrounded with shrubs and small pine-trees†. “No ruin in Greece,” Mr. Dodwell says, “is more rich in the picturesque, as every point of view has some peculiar charm.” It originally consisted of thirty-six Doric columns, exclusive of those within the *cella*, six at each end and twelve on each side. Within the *cella* were ten smaller columns, five on each side, supporting the roof, the lower parts of which still retain their ancient positions. Twenty-five columns were left entire in 1806. The greater part of the architrave also was still remaining, but the cornice with the *metopæ* and triglyphs, had all fallen. The temple is built of a soft, porous stone,

* To an Englishman, “Lonna’s Steep” has an additional interest as the actual scene of Falconer’s Shipwreck.

† The trees have been cut down and the picturesque effect greatly injured by classical spoliators, “in order to facilitate the removal of the statues found beneath the ruins.”

coated with a thin stucco, and the architraves and cornice were elegantly painted. The pavement also was found to be covered with a fine stucco, of a vermillion colour. The platform upon which it stands, has been supported on all sides by terrace walls. In the rock beneath, there is a cave, apparently leading under the temple, and which was doubtless once employed in the mysteries of the old idolatry.

Here we must close the volume. Of Ancient Greece, much yet remains to be described, which may with propriety be comprised in our topographical account of European Turkey. The description of Constantinople, Salonika, and Ioannina, will connect itself also with further details relating to the modern Greeks, as well as respecting that "barbarous, anarchic despotism," to adopt the eloquent language of Burke, beneath which "the finest countries in the most genial climates in the world, are wasted by peace, more than any countries have been wasted by war; where arts are unknown, where manufactures languish, where science is extinguished, where agriculture decays, where the human race itself melts away and perishes under the eye of the observer."

THE END.





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